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“FOREIGN MISSIONS”; THE NEW ERA AND THE NEW METHOD.

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The missionary statesmen are just now vigorously speaking and writing concerning the revolutionary changes which seem to have come about in the conception of the world work of Christianity. There can be no question that conditions have changed with such rapidity as to amount almost to suddenness within the last few years. Those who had not foreseen the changes were not aware of the steady progress toward a new era, and who did not apprehend the remarkable success of the development of a race consciousness under the influence of the Christian ideal until the shock of the war aroused them to an observation of what was going on, are quite emphatic in supposing that we are just now in a condition wholly unprecedented and calling for changes so very radical as to raise a question as to whether it is possible for the responsible missionary boards and their supporting constituencies to effect the necessary adjustments and continue Christianity as a vitalizing and growing factor in the life of the various peoples of the world and in the new life of the entire world.

There need be no sort of hesitation on the part of any interested missionary worker or student of missions in accepting the fact that there is a new era of missions into which we have already entered, and which calls for some rapid and more or less radical modifications in the general attitude and in the methods prevalent in the modern missionary enterprise up until recent years. One need not, however, go to the extent of believing that the foreign missionary work is about to become obsolete. Only a very superficial understanding of the history, the present situation and the objective of Christian missions would permit anyone to take seriously the claim that the Church is about to lose this great field of endeavor and its responsibility for evangelizing the human race. Serious students of missions have been aware during all the years of the present century that in the older mission fields Christianity was coming to be indigenous in most gratifying measure.

In recent months, under the stimulation of the news interest of the happenings in China in 1925 and of less spectacular incidents in other parts of the world, more or less sensational articles have been appearing both in the daily press and in some of the weekly reviews and magazines indicating that there is a radically new demand made upon the leaders of the world work of Christianity. We are treated to most solemn and sometimes excited warnings that the Christian churches and the non-Christian nationals in all the Orient are "demanding" that they shall no longer be treated as the subjects of "missionary kindness" on the part of benevolently minded foreigners; and that unless the Church can readjust itself overnight so as to meet these imperious demands we must be prepared to witness an end to this enterprise which has lain so near the heart of many of the followers of Jesus Christ in recent decades.

Without in any wise minimizing the importance that the real statesmen of the missionary enterprise, which

has meant so much for Christianity and so much for the entire world during the past century, shall take seriously to heart the new problems and new phases of the old problems involved in this undertaking, we may nevertheless compose our minds and face the entire situation without fear. In the first place those who are acquainted with the history of missions are quite well aware that the present problem is far more the product of the success of the missionary enterprise than of any other single factor in the production of the new era. There would be no problem at all concerning the autonomy of native churches, their rights to freedom and independence, and their self-respect, dignity and worth as distinct factors in the common Christian brotherhood of the entire world except for the successful operation of the missionary forces in building up a Christian body in each land sufficiently large to be conscious of its own strength and sufficiently strong to attract the attention and command the consideration of the non-Christian people in these various lands. It will help much if we can remember that the problem is the product of the prosperity of the mission enterprise especially in the last three or four decades.

A great deal which one reads goes on the assumption that the missionaries in the various lands and their boards in the home bases are reluctant to see their work succeed to the point of independence, are jealous of the exercise of the rights of independence and autonomy on the part of their Christian brethren in other lands, and are reluctant to release the reins of administrative control and to surrender them to the hands of competent leaders in China, Japan or India. This assumption is almost wholly erroneous. Almost a century ago Dr. Cust had proclaimed that the objective of the missionary enterprise is the production of "a self-supporting, self-directing and self-propagating church in each land." That phrase has so become the watchword of the modern missionary

enterprise as to be almost obnoxiously frequent in the public presentation and in the literature of our Christian missions. A recent writer in the *Outlook* cites the development in Japan as a splendid example of how the transition ought to be made and may rapidly be made by a responsive missionary group. That writer, after setting forth the very menacing situation in China and expressing serious doubt as to whether the missionary organizations would have the nimbleness of wit and the spiritual perception to meet the situation in generous and fraternal responsiveness, strangely overlooked the necessity in a footnote of recognizing that the most outstanding example of self-assertion on the part of Chinese Christians met the heartiest and most enthusiastic approval on the part not only of the missionaries in China but also of the board of the Northern Baptist Convention.

All who were cognizant of the crisis and its progress recognized in the handling of the Swatow incident an evidence that our Chinese Christian brethren need have no fear of fraternal sympathy and co-operation to any extent to which the responsible Chinese leadership might feel they were competent to undertake the responsibility of their own Christian life and work. It would be possible in the current literature and in the reports of the more important mission boards during the last ten years to cite almost innumerable instances in which this responsiveness was found in the fullest measure. It is only what is to be expected that the churches and boards responsible for carrying on missionary work should welcome with joyous eagerness every manifestation of maturity on the part of their converts in churches in the mission fields.

One need not deny that there are differences of opinion among missionaries and missionary statesmen in individual cases about the measure of competency to take over and direct the work. There are natural differences of temperament so that some men are conservative and

some ultra-progressive in almost every form of human enterprise. Moreover, there are missionaries so very busily engaged in the direct responsibilities of carrying on a work which has been prospering in unanticipated measure that they have in some instances failed to observe the growing spirit of independence and of competency on the part of the churches with which they chance to be associated. Some of these have been awakened with a shock and have for a time been somewhat dazed with the new forms of their problem and task. It has been necessary only that they should come to see how well they have succeeded and immediately there has been joyful acceptance of the facts, and ready adjustment to them.

The demand of nationalism which one meets so frequently today must be appraised with appreciation and at the same time dealt with with caution. It is not at all the purpose or the right of Christianity to become a patron or a handmaid to an excessive and exclusive and arrogant nationalism. Christianity is essentially the religion of mankind. Wherever it has been nationalized it has in that measure been de-Christianized and has had its vision blurred, its influence weakened and its progress delayed. One frequently fears that the over-emphasis on nationalism in the present world crisis and the persistent demand that the Christian leaders shall adjust themselves to the national spirit and demands in each of the missionary countries is seriously endangering the larger success of Christianity in providing the right ideals, motive and energy for rising above all forms of race and class distinction and working toward a genuine brotherhood. This brotherhood is the confessed outstanding need of the world in our day and it is repeatedly said that the one source from which we may most extensively hope for the cultivation of genuine world-mindedness and true brotherhood is the spirit of Jesus Christ, his Gospel and his Church. It would be a very great calamity if in the

different lands the Christian leaders should be led so far to yield to the demands of an over-exalted nationalism as to obscure, not to say lose, the true universalism of the meaning of Jesus Christ.

One of our chief difficulties today is that we have too many missionary "statesmen." There are not a few of us who have either never been in any eastern lands at all, or who have made flying visits, or at most spent brief terms of service in these lands, who have never come to first-hand grips with the actual problems and tasks as they face those who devote their lives to discovering and solving the problems, who find it much easier to be "statesmen" than to be actual toilers in the task of Christianizing the world. Besides, one cannot travel widely in the mission fields, nor study thoughtfully the very extensive literature of missions, now so voluminous and so varied, without having a growing suspicion that an entirely disproportionate amount of the advice and counsel concerning the proper way for the churches to carry on their work comes from men who are engaged in forms of Christian and humanitarian activity not organically connected with the churches. Some of these extra-church undertakings can easily enough put nationals in places of prominence and control where this would be unwise in the most distinctively Christian organizations. One has found in many places the complaint on the part of the missionaries that the Y. M. C. A., for example, developing along lines markedly different from those of the Christian church, and often failing to appreciate the problems of the church, has embarrassed the missionary work both by putting into operation plans which were not practicable for the distinctively Christian work and by too extensive and sometimes highly embarrassing efforts to advise the native Christians and the missionaries concerning how they should relate themselves to one another and to the general Christian task.

It is easy to mislead ourselves. We are constantly

being told of the demands, the desires and the determination of the Christian nationals for this or that change in policy and in method. A deeper insight and a more thorough investigation often reveals, one may almost say usually discloses, that these demands have been stimulated and promoted in the first instance not by the nationals themselves but by over-zealous foreigners who were stimulating a premature self-consciousness and self-assertion in the nationals. One has even found Japanese leaders of the very first order distinctly repudiating the claims which were being pushed by certain missionary statesmen as the imperious demands of Japanese Christianity.

During the summer of 1923 a representative of one of these extra-church organizations was writing for the *Japan Mail* some articles dealing with the problems of missions and missionaries in their relation to the culture and national ideals of Oriental countries. These articles were reproduced in the English language press of China. By reason of the scholastic standing, the vigorous force and literary ability of the writer, and more especially because his discussions were critical of the established missionary work and its methods, no little attention was attracted by his writings. Also in a missionary conference in which he had been invited to speak he made a drastic deliverance in criticism of the missionaries and their general attitude and equipment, strongly advising that the majority of missionaries in Japan ought to take the first ship back to America or Europe.

Now this man was not the representative of any church or church organization; he had been in Japan for only a brief period, had not learned the Japanese language, and had not resided or visited in any places except the cities and larger towns. He was, therefore, necessarily acquainted only at second hand with some of the more serious and specific problems of the missionary. After hearing him and others who sympathized with his views in the conference of the missionaries, one had the opportunity to inter-

view the President of the Doshisha, the oldest, largest and best known of Christian institutions in Japan. This President is one of the early modern Christians in Japan and a recognized liberal and a true Japanese nationalist. Yet he was most vigorous and emphatic in repudiating the position taken by this speaker and writer and in his urgent insistence that the time is not yet, nor likely soon to arrive, when the Japanese Christians could afford to dispense with the missionaries. Repeatedly he pleaded that American Christians should be told not to think of reducing the missionary force, but on the other hand to send more missionaries.

This incident well illustrates the plea of this paper. By all means let the missionary authorities and missionary workers quite frankly face all the factors in the situation which is now before us in the new conditions into which the world has come. By all means let all proper adjustments be made, and just as rapidly as wisdom, fraternity and a concern for the great objective of Christianity permit let the responsibility for the Christianity in every land be assumed by the nationals in that land. But it is equally important that the decisions and the plans in all such matters shall be made by the missionaries and their fellow Christians in eastern countries, not by those on the outside. With the best intentions it is entirely possible for well-meaning enthusiasts, out of consideration of the pride and self-respect of nationals, seriously to complicate the situation, and either to delay the transfer of responsibility, authority and maintenance to the nationals or to precipitate it with friction and hindering ill-feeling, and thus to prevent that cordial co-operation and good-will which are so necessary in arriving at the final stage of introducing Christianity into the lands where it has come only in modern times. It ought to be accepted without question that organic Christianity in any land should be pre-eminently promoted by the organized forces of the churches and not

by those whose relations are primarily with general humanitarian movements or even with extra-ecclesiastical organizations although these are essentially Christian both in profession and in work. Only if such recognition can be accorded and the procedure can be had on this basis shall we be able to see the most rapid and most effective transfer of responsibilities into the hands of the churches in the various lands.

It is easy to be sensational and easy to appeal to the immature prejudices and ambitions of native Christians; easier still to stimulate the pride and the antagonism of non-Christian nationals, too eager to assert their nationalism and to resent credit for the new ideas and opportunities which none the less had their origin in cultures other than their own. All who sincerely desire to see genuine brotherhood developed throughout the earth, and mutual respect and admiration for the culture and the leadership in various lands, and the establishment of a vigorous and useful indigenous Christianity in every land will exercise prudence in dealing with so delicate a problem.

BAPTIST PROGRESS FROM ROGER WILLIAMS TO THE PRESENT TIME.

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[Lecture IV in course on Baptist Principles and Progress, Southern Baptist Theological Seminary, 1924-25.]

If we recall that there were no Baptist churches except in England and America with their mission stations till 1834, one will be justified in transferring the center of gravity to America for a short while. Roger Williams, born about 1600, highly educated, wealthy, influential and with the brightest prospects, became an ardent Separatist and *per force* came to America in 1631. He was a scholar of the first rank, and on his arrival in New England he was invited to supply the pulpit of the Boston church, as the pastor was returning to England. But Boston was an unseparated church and, to use his own words, he "durst not officiate to it." Then began that series of advocacies on his part, and of persecutions on the part of the Establishment, that led to his complete adoption of Baptist views and practices, and to his establishing the first state ever founded on the principles of absolute liberty of conscience. This principle, which the Baptists alone had advocated since the early years of the Protestant Revolution, Roger Williams adopted, wrought out in all its consequences, and embodied in the constitution of the colony he founded.

He believed that the prelatical Church of England was utterly apostate—he wasn't far wrong. He rejected the ordinances administered by an apostate church, as well as its worship and teaching, but he and others had received baptism at the hands of this church, and since he insisted with vehemence on a regenerate church membership, the rejection of infant baptism was involved. Having become convinced that these consequences were

involved in his position, nothing could stop him from going to where logic led. So in the spring of 1639, two years after he had been banished, he was baptized by Ezekiel Holliman, who, before he left Massachusetts, had shown a strong inclination to Baptist principles. Williams then baptized Holliman and eleven others, thus founding at Providence, R. I., the first Baptist church in America.

The founding of this church was only a few years behind the first Particular Baptist Church in England, and it preceded that church some two years in establishing immersion only as baptism. Soon Arminian or General Baptists appeared and quickly got the lead. This church then split and the Calvinistic wing died. This has caused some to claim John Clarke's Newport Church, established about 1644, as the first Baptist church, but such is not the case. There were great troubles then as now over Arminianism, the keeping of the seventh day and the imposition of hands on the newly baptized. Baptists grew slowly till the Great Awakening. Providence, Philadelphia and Charleston were the chief centers. The Philadelphia Association was organized in 1707.

It has always been a matter of regret that Roger Williams did not rest in his newly founded church, although he advocated till his death many of the fundamental Baptist truths. Of the early Baptists in America, John Clarke holds first rank, and his church at Newport, while second in point of time, to Providence, deserves first place in regard to the consistent and persistent devotion of its leaders to Baptist principles, the thoroughness and vigor of its organization, and its evangelistic zeal. This church was established sometime before or near 1644, by John Clarke, one of the most unselfish, capable and vigorous Baptists of the 17th Century. To him, more than to any other single individual of the

time, belongs the honor of being the purest and completest Baptist, also of finishing and perfecting for all time what Williams had begun in establishing the Rhode Island colony on the principles of absolute religious liberty.

One would fain linger here over such names as Olney, Luckor, Holmes, Weeden, Torrey, Hubbard, Callendar, Crandall, President Dunster of Harvard, and hosts of others who endured every sort of persecution and affrontery from bigoted religionists for years, but we must pass to the Great Awakening of 1726. This was begun by Gilbert Tennent and other Presbyterians in the middle colonies; it was furthered by Jonathan Edwards at Northampton from 1734 onward and was greatly enhanced by visits from George Whitefield through all the colonies from 1739.

The Baptists of America, in company with all other religious bodies, had suffered a great decline in moral life as well as religious zeal. "The Halfway Covenant" of 1662, which provided that those baptized in infancy were to be regarded as members of the church to which their parents belonged, although not to be admitted to the Communion without evidence of regeneration, also allowed such persons to bring their children for baptism if they would publicly profess assent to the doctrine of faith and were not scandalous in life. It is not strange that ministers soon began to assert that sanctification was not a qualification for the Lord's Supper, but they began to see in it a converting ordinance and a means of regeneration. That Baptists should escape such degradation, to which the New England Theocracy led, is unbelievable as well as untrue.

During these early years the Baptists had become somewhat firmly rooted in Massachusetts, Rhode Island, New Jersey, Pennsylvania, Delaware and South Carolina, and with feeble churches in Connecticut, New York,

Virginia and North Carolina. At first the Baptist churches here were strongly Calvinistic, but Arminianism proved far more attractive. Arminian churches multiplied in Rhode Island, Massachusetts and Connecticut. The first Baptist church of South Carolina had been almost wrecked by Arminianism. In Virginia, North Carolina and New York the Arminian type of teaching prevailed. Even the first church of Boston was considerably shaken by Arminianism. Calvinism held the field in Pennsylvania, and the vigor of the religious and denominational life of these churches augured well for the future predominance of Calvinism.

Socinianism, immorality, coldness and intellectual deadness prevailed in America and England as well. Against such worldly conditions in the churches a reaction was sure to come. About 1726 the Tennents, English-Irish, Presbyterians had begun preaching and teaching which had greatly stimulated evangelism; but the Great Awakening is generally thought to have begun with Jonathan Edwards in Northampton, Mass., 1734, from whence it spread all through New England. The Tennents and Whitefield take up the field, and the country is shaken from center to circumference. Thousands are converted, even a number of preachers.

There was much opposition and very bitter controversies among all communions. New England Baptists, as a rule, held aloof from the revival during the early days; the Hyper-Calvinists, because they felt God didn't need or want any help; the Arminians, because they were so nearly Unitarian that they didn't consider that people needed saving. Churches of all sorts split over these newly converted people, separated and formed new evangelical churches, which were known as "Separates" or "New Lights."

There was long opposition between the New Lights and the authorities. Many of the New Lights, converted

for the first time, so stressed a regenerated church membership that the anomaly of infant baptism became apparent. Strenuous laws were passed in Connecticut to prevent the formation of churches without permission of the authorities, and against unauthorized preaching. Many godly ministers were imprisoned or expelled. New Lights were taxed to support standing churches and imprisoned if they refused to pay. As the Separate churches increased, more and more they became Baptist. Of the thirty-one ministers who were ordained pastors of Separatist churches in 1646-1651, five were baptized before they were ordained and eight became so soon after. Among them was the saintly Isaac Backus. Mixed membership was to be found in nearly all of these New Light churches, and doubtless Baptists soon appeared in all of them. In June 1749, at Sturbridge, Mass., Elder Moulton baptized thirteen members of a Separate church, including a deacon. The pastor, John Blunt, and all the remaining officers, and over sixty of the members soon followed these.

The Great Awakening not only added hosts of members to the Baptist churches, but it re-established Calvinism, and best of all, brought back apostolic zeal for winning the lost. When these pedo-baptist converts became Baptists they were known as "Separate Baptists" from 1750 onward; the older Baptist bodies were distinguished as "Regular Baptists." These Separate Baptists were transplanted to Virginia and North Carolina under the leadership of Shubal Stearns and Daniel Marshall, where they flourished greatly. Notable of their achievements is the organization of the Sandy Creek Association, 1758. The Regulars and the Separates were at first unfriendly, but before the end of the century they were almost wholly united and were known in Virginia, North Carolina and Kentucky as "United Baptists."

The founding of Brown University, at first Rhode

Island College, was an event of prime importance in the history of American Baptists. The idea of founding such an institution in Rhode Island seems to have originated with Morgan Edwards, of Philadelphia, who brought the matter before the Philadelphia Association in 1762. James Manning, who became the first President, was a recent graduate of Princeton and a brilliant, worthy man. He was encouraged to visit Newport in 1763, confer with the brethren there, and take such steps as seemed advisable for securing a charter and establishing a college. For some time the need of a college had been felt. It would add to the dignity and strength of the denomination, and while a number of Baptist ministers were being educated at Princeton, the University of Pennsylvania and elsewhere, yet it was felt that an adequate number of educated ministers would never be secured until the denomination should have its own institution in which Baptist principles could be taught and denominational life fostered.

Morgan Edwards reached Newport in July, 1763, and after conferring with several leading Baptists, who heartily approved the plan, took steps immediately to secure a charter. The reasons for locating the college in Rhode Island were no doubt many, but the three leading reasons usually mentioned are: (1) It was highly probable that a charter could easily be secured in that land of civil and religious liberty. It would have been impossible to secure a charter in Massachusetts or Connecticut, not only because they were well supplied with colleges, but because of their antipathy to the Baptists. (2) There were many Baptists of wealth and position in Rhode Island who, enthusiastic about the new college, could contribute largely to its establishment, which, by the way, they did. The Baptists of New Jersey and Pennsylvania were poor.

(3) The geographical position of Rhode Island was at that time nearly central to the Baptist population.

Dr. Ezra Styles, a learned Congregational minister (afterward President of Yale), was requested to make a draft of a charter. He made provisions more favorable to Presbyterians than the Baptists had intended, and left the predominance of Baptist influence insecure. This charter would have been accepted but for the energetic action of Hon. Daniel Zenckes, who had detected the unfavorable bearing of some of its provisions on Baptist interests. This discovery caused much commotion and some bitterness, and Dr. Styles was accused—whether rightly or not—of deliberate fraud. However, some leading men from Philadelphia came down and helped to make a new charter. The intention from the first, while vesting the ultimate control in the Baptists, was to give a liberal share to other denominations. It was to be a Christian college in which the youth of Rhode Island and other colonies might receive advantages similar to those offered in Harvard, Yale and Princeton, open on equal conditions to all of any or no denomination. According to the charter, twenty-two of the thirty-six trustees are to be forever Baptists, five are to be Quakers, four Congregationalists, and five Episcopalians. Of the twelve “Fellows” eight are to be Baptists, and the rest indefinitely of any or all denominations. The following extract from the charter will show the liberal spirit upon which the college was founded: “Into this liberal and catholic institution shall never be admitted any religious tests, but on the contrary, all the members hereof shall forever enjoy full, free, absolute and uninterrupted liberty of conscience, and that the places of professors, tutors, and all other officers, the president alone excepted, shall be free and open for all denominations of Protestants, and that youths of all religious denominations shall and may be admitted to the equal advantages, emoluments and

honors of the college or university, and that the public teaching shall, in general, respect the sciences; and that sectarian differences shall not make any part of the public and classical instruction." This rather anomalous position was more acceptable at that time than since, and has, perhaps, kept Brown from becoming as great a university as might have been expected. Nevertheless the impetus for education, especially of the ministry, started at this time, has borne rich fruit throughout the denomination.

At the outset, about \$2,000.00 was subscribed for the college's equipment, but it had no buildings, endowments, library, and no faculty except Manning, and no salary was provided for him. He became pastor of a group of Baptists from the Old Swansea Church, residing at Warren, thus getting his living, and opened a Latin school that should develop into the proposed college. It was decided to locate the college at Providence, and in 1804 its name was changed to Brown University and has so remained.

From the middle of the 18th century, Baptists have had a phenomenal growth. The Revolutionary War found them numerous, loyal and aggressive. Their influence in forming the Constitution of the new Republic is now everywhere recognized. What Rhode Island had done a century and a half before, now was done (for the first time in any nation) for the whole United States. With liberty guaranteed now where it had been previously denied, Baptists made remarkable progress for a quarter of a century.

Right here, however, about ten years after the close of the Revolutionary War, occurred among English Baptists in 1792 the most potent and far-reaching event which has ever come to Baptists. Through the influence, largely, of William Carey, was begun the modern Missionary Movement by the organization of the Particular Baptist

Society for Propagating the Gospel among the Heathen, and Carey became its first missionary, going, as you know, to India. Thus began a movement that was not only to save English Baptists from the lethargy which was settling over them, but was slowly and silently, like leaven, to stimulate the entire Christian universe to a world-wide evangelism. English Baptists had Sunday Schools as early as 1800. In 1812 the Baptist Union was formed and was strengthened in 1832. The General Baptists preserved their own organization and school until 1891, when there was a complete union. English Baptists have had many worthy preachers, and have been successful in missionary work. The names of Andrew Fuller, William Carey, Robert Hall, Charles Spurgeon, Alexander McLaren, J. H. Shakespeare, John Clifford and others, would grace any hall of fame. They have eight small theological schools known as colleges and have nearly a half million members, if we include Scotland, Ireland and Wales. The Welsh Baptists are more aggressive and are stricter as to conditions of membership and communion.

To return to America, by 1812 Baptists had increased to a membership of 172,972. These were grouped in 2,164 churches and served by 1,605 ministers. Baptists were well distributed throughout the seventeen settled states and were spreading into the more sparsely settled territories. Virginia led the Baptist host with 35,665; Kentucky, a newly occupied but growing state, followed with 22,694. Then comes New York with 18,499; Georgia, 14,761; North Carolina, 12,567; South Carolina, 11,821; Tennessee, 11,325, all the New England States, 32,272 and the Middle States, 26,155. Baptists had more than doubled in ten years, as careful estimates give them no more than 80,000 at the beginning of the century, this in spite of the fact that most of the Baptists were hostile or indifferent to an educated ministry. Brown was the only degree-conferring institution controlled by Baptists.

The New Lights, too, were growing too rapidly to allow any standard of education for the ministry. The success of the Baptists in soul-winning, as compared with the educated but unevangelistic ministers of other denominations, seemed to form an additional argument against education. But, as might be expected, the real missionary advance in America had its roots in a college. Baptists had not been adverse to missionary work; Carey's work was being heralded among them, and they had been engaged in work among the Indians and were, in company with various denominations, aroused over the question of their responsibility to the heathen. But when the missionary zeal of a group of Andover and Williams College students had resulted in the organization of the American Board of Commissioners for Foreign Missions in 1810, and the sending out of Judson, Newell, Hall, Nott and Rice (February, 1812) to India, a new impetus was given to Foreign Missions. Add to this that Judson and Rice were converted from Congregational to Baptist views and had been baptized, for the first time the Baptists were so placed that to fail to rally to their support would be to repudiate the reasons for Baptist existence. Not only to meet this providential emergency but also to crystallize their growing convictions, the Baptist Missionary Union was organized in Philadelphia in 1814. Dr. Richard Furman, of South Carolina, was chosen President, Dr. Thomas Baldwin, of Massachusetts, Secretary. Thirty-three delegates representing eleven states effected the first organization under the name of "General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions." It was arranged to meet every three years (hence, "Triennial Convention"). According to its constitution, it was to be composed of delegates from societies contributing not less than \$100 a year to the funds of the Convention. A Board of Commissioners, twenty-

one in number, was established for the executive part of this missionary concern. Dr. Baldwin was chosen first President of the Board and Dr. William Staughton, of Philadelphia, Corresponding Secretary. Philadelphia was to be the headquarters. In 1822, with the opening of the Columbian College under the auspices of the Convention, the headquarters were moved to Washington, but with the severance of relations between the College and Convention in 1826, Boston became the headquarters.

The bringing of the denomination together for a task so centrally Christian, constitutes a land-mark in Baptist history. Many had longed for such united action for years, but God's good hour for such union had awaited the coming of Judson and Rice, already educated and committed to foreign mission work, into the Baptist ranks. Baptists could never be the same again. Under the agency of Rice, sums of money, large for that day, were contributed; multitudes of auxiliary societies were formed and foreign missions assumed the leading place in many churches and associations. Colleges and theological seminaries began to spring up. State Conventions began to be organized, beginning with South Carolina, 1821, onward. The Home Mission Society was founded in 1832. The Baptist General Tract Society was organized in 1824. In 1840 its name was changed to "The American Baptist Publication Society" and has so remained. Vigorous opposition to both mission, and state, conventions often caused serious splits and bitter hatreds. Baptists have always feared over-head organization, and ignorant and stingy Baptists have overworked that idea in their opposition to denominational activity.

The South, sad to relate, furnished most of the anti-mission heat, although South Carolina, Georgia and Virginia were leaders in state organizations. In New England there was little opposition to the missionary spirit, and state organizations were formed with ease. Maine,

New Hampshire, Connecticut, Vermont, New York, New Jersey and Pennsylvania had secured state organization by 1830, but in North Carolina, Tennessee, Kentucky and Missouri the opposition was so bitter that the friends of education and missions almost despaired of effecting state organization. However, the spirit of both education and missions spread north, east, south and west. Religious newspapers became a great factor in denominational life. Wherever education and the missionary spirit went, growth and development were apparent.

For long the growing menace of slavery, largely confined to the South, had been apparent to consecrated Baptists North and South. In vain did leaders from both sections strive to prevent this issue, upon which wise and consecrated men differed, from reaching a climax in the Convention. But this was inevitable. Bitterness of an abiding sort arose and occupied the center of the convention. Longer union was impossible, and in 1845 the Southern States seceded and formed the Southern Baptist Convention. God can over-ride the weaknesses of men and make their wrath to praise Him, and we can now see that what was an ecclesiastical tragedy is now a spiritual blessing. A new plan of organization was adopted, one body with two boards. The Southern Baptist Convention today is one of the greatest religious bodies in the world, and in the last decade has had an unparalleled growth, and now has a membership of approximately 4,000,000.

The Northern Baptist Convention was organized in 1907, is well equipped with schools and theological seminaries, has extensive missionary work at home and abroad and has a membership of approximately a million and a half Baptists.

The issues and animosities which led to the separation of Southern and Northern Baptists in 1845 have happily ceased to exist, and the fraternal relations and co-opera-

tion between them are cordial and sincere. There are approximately nine million Baptists, white and black, in the United States at the present time—three fourths of all the Baptists in the world. These are organized in three great Conventions—the Southern Baptist Convention, the Northern Baptist Convention, and the National Baptist Convention (colored). These Conventions stress missionary effort at home and abroad, foster education, evangelism and stewardship to an increasing extent every year. There are also in the United States some fifteen bodies of Christians with a combined membership of 385,824, who, while agreeing with Baptists in general, maintain separate organizations. There are also twelve foreign-speaking bodies of Baptists in the United States with some 76,000 members who are making a worthy Baptist impact upon their respective brethren who come to America to make their homes. There are also some 140,000 Canadian Baptists who are aggressive, well organized and growing.

Since 1834 Baptist work, beginning with Germany, has spread into every part of Europe. Baptists have suffered every indignity imaginable from bigoted state churches and autocratic governments, but they have grown nevertheless. Germany now has some 250 churches, 400 preachers and 56,000 members. There are some 3,000 Dutch Baptists and 3,500 Sunday School pupils. Czecho-Slovakia has some 4,000 Baptists. There are nearly 6,000 Baptists in Denmark, while Sweden has over 60,000 members, 110 foreign missionaries and over 65,000 Sunday School pupils. The Baptists in Russia have grown beyond the most sanguine hopes, and while exact figures cannot be given, one is safe in assuming that there are over a million and a half Baptists there. Rumania, Jugoslavia, Hungary and Bulgaria have not only increasing numbers of Baptists but have leaders of ability, courage and faith. Baptist work in France, Italy, Spain and

Portugal has been slow and difficult, but under God a new day is dawning here. Even in Austria and in Germany, and French-speaking Switzerland Baptists have established work and are making haste, slowly. Asia has approximately 300,000 Baptists, Africa 64,000, and Australia 33,000. South America, in many of its parts, is becoming a great Baptist stronghold, and we confidently look forward to the day when South America will take its place alongside North America in Baptist power and influence. Mexico and all Central American states have some vigorous Baptist workers, and time forbids that we even mention the "Isles of the Sea."

Statistics are not only a weariness to the flesh, but they also tell an incomplete story. Impressive as some of these figures are, mere numbers are nothing as compared with the promise and the power which are bound up with each one of these men and women who knows Jesus Christ and is seeking to reproduce the Christ life in those around him. It baffles the imagination even to contemplate the outreach for Christ and eternity that may and must be made by these millions of God-touched men and women all over the world.

Truly it is a far cry from that March day in 1639 when Roger Williams, pale and broken in health from long banishment by the established church for his religious convictions, was baptized, with eleven others, to found the first Baptist church in America, until today, when some twelve millions of people, from sea to sea, and pole to pole, equipped in body, soul, mind and purse, believing practically the same great truth and standing for the Lordship of Christ, individual soul ability and responsibility, are tackling the problems which sin has made in this old world.

But merely to mention this growth, these numbers and that wealth, is but to remind us of the overwhelming responsibility which it all entails. "A charge to keep I

have''—a charge that does not lessen its pressure nor release its trustee until every man, woman and child of every race and clime shall hear and heed the message of love and salvation which is offered in Christ alone. And this responsibility on our part is quickened and inspired by the call that is coming from the four quarters of the globe.

From Greenland's icy mountain, from India's coral strand,
Where Afric's sunny fountains roll down their golden
sand;

From many an ancient river, from many a palmy plain,
They call us to deliver their land from error's chain.

But thank God it is not call alone. There has been,
there is, there *shall* be response to this call; may it be
more hearty, immediate and universal. For already

The morning light is breaking, The darkness disappears,
The sons of earth are waking to penitential tears.
Each breeze that sweeps the ocean brings tidings from afar
Of nations in commotion, prepared for Zion's war.

SALVATION FROM SIN IN THE TEACHING OF JESUS.

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Far and away the most important element in the redemptive work of Jesus was His effort to redeem men from sin. It was for this purpose mainly that He preached. He had other purposes, it is true, but they were subordinate to this. The work of Jesus and the early church was to save men from sin. It was mainly because of this that His message could be called a Gospel. It was good news, the good news that God had come to find wandering man, forgive his sins, and bring him back to His own house. It is because of this that the atmosphere of the New Testament is one of gladness. There is no sadness or gloom. The disciples were living in a world of certainties. They were certain of God. He was a loving and gracious Father. There was no need for man to set out to find God, because God had already come and found man. There was no need of sacrifice to redeem man from sin. The metaphors of the Kingdom were all glad. The Kingdom of Heaven was like a feast, with the tables filled with good things, and the hall thronging with happy guests. It was like a pearl of great price, so beautiful and so well worth possessing that a sensible man would be prepared to sell all he had to buy it. But it was a sheer gift, the expression of the unfathomable love of God, full and rich and free. The Kingdom had an atmosphere of home about it. It was ruled over by a Father, who killed the fatted calf when His wandering children came home, clothed them and made a feast for them. The redemptive love of God was boundless in its store. It flowed as an unquenchable stream. That is the general feeling of the

New Testament. It is most emphatically the feeling of the Gospels.

But it is necessary to do more than deal in generalities. For the sake of clearness, we will take the following points in order: (1) Man as in need of salvation from sin. (2) God as a saving and redeeming God. (3) The nature and conditions of salvation.

1. The entire ministry of Jesus was redemptive in a distinctively religious and ethical sense. The whole trend of the Gospel narrative convinces us that, in every aspect of it, it is an attempt to search for and save sinners. It was for that purpose that he "came forth," and by that is meant something more than the purpose with which He left Capernaum and went preaching throughout the surrounding villages. It refers to a fixed determination present in the mind of Jesus before even His ministry began, the determination to complete a task given Him by God. Jesus knew Himself to be sent by God to preach forgiveness of sins to repentant sinners, and He willingly accepted the task. He fulfilled His mission by deliberately seeking opportunities of coming into contact with sinful men. Conventional barriers and ceremonial hindrances were set on one side, if they stood in the way of His saving work. He came to call sinners. They had been taught and had long believed that any fellowship between themselves and God was a sheer impossibility. But now they found what the closed system of Jewish legalism left no room for, God seeking for their companionship and offering forgiveness to them in the person of Christ.

Jesus knew men to be in need of salvation. On every side of Him were people living in sin. They were alienated from God and were at enmity with each other because of their conduct. It was not one class only who could be characterized as "sinners," although that name might be applied to some whose sin took a particular

form, but sin in the sense of disobedience to the will of God and failure to realize the standard set by God for men was common to all. The message of repentance was addressed without discrimination to all, to publicans and to Pharisees, to peasants and to Scribes, to private citizens and to officials, to the humble folk of Galilee and to the theologians of Judea. Men needed an infinitely gracious God. No matter though they were disciples, they needed to be forgiven seventy times seven, because their sins were so great.

It may be impossible to define sin in such a way as to embrace all its forms, but there are just two or three things we can say which will perhaps throw light on the teachings of Jesus. It is only as we understand His thought of sin, that we shall grasp the full significance of His doctrine of salvation.

(a). Sin is essentially a personal matter. It has its origin in the human will. There is no antagonism between God and the world, or between matter and spirit, but there is antagonism between the will of God and the will of men. Sin consists in the opposition of man to God. The opposition might be in ignorance, but it is due to the sin of man in general, and so far as any man refuses to gain more light, or has darkened his vision by past disobedience, ignorance is also sin on his part. Sin lies in a man rejecting the highest interests of his own spiritual life.

(b). Sin can really be defined only in terms of its opposite. It is the antithesis of holiness, goodness, love, the desire for truth, receptivity of the will of God. It is the opposition of the isolated man to the social claims of love and duty.

(c). Sin is both individual and social. Jesus could call individual sinners to repentance, but He could also condemn Capernaum and Chorazin, and wonder over the blindness of Jerusalem. There can be moral evil on a

world-wide scale. There is a solidarity about sin, and if the grace of God is to deal effectively with it, it must deal with the whole as well as with the units. The whole race of man confronts God as disobedient and sinful. It lies under the control of the evil one.

(d). Sin is sin against God. There are sins against men, of course, sins of theft, greed, hate, lying, and so on. But the men we sin against are children of God. As we injure them, we injure Him. The voice of their crying reaches His eternal throne. An insult to one of His children is an insult to Him. All sin has a Godward aspect, and so all forgiveness must have a divine origin. It is only when we see sin as it affects God, that we realize the full significance of the teaching of Jesus. Sin does something to God. It demands a particular attitude of God to man. It prevents the normal relationship between God and man. (1). God's attitude to sin is one of irreconcilable antagonism. Scripture is unanimous on that point. God is a consuming fire. Judgment awaits sinners. The Messiah calls those who have done His will into the joy of His Father, but He condemns those who are disobedient to cursing and everlasting fire. Lazarus, at death, was permitted to rest in the bosom of Abraham, but Dives was condemned to Hades, where he lived in torment. It is impossible to escape this note of judgment in the teaching of Jesus. God's attitude to sin is one of wrath. Those who persistently disregard His will are judged. God is ethical through and through. Being such as He is, He cannot be ethically indifferent. His anger is aroused against sin, and the only way in which His anger can be turned is by men ceasing from sin. (2) While God regards sin with anger, His anger is that of disappointed and insulted love. His punishment of sin is part of His destruction of it. His whole treatment of sinners is that of a gracious Saviourhood. He sent His prophets in past days. Some were stoned. Some

were killed. But the love of God did not cease to flow. He continued to send His messengers. And at the long last He sent His Son, thinking that men would reverence His Son. God had always known that men would repent. That possibility is rooted in the freedom of man. And God had always known that He would forgive. It only needed the willing and complete putting away of sin on the part of man to bring about a restoration of the broken fellowship with God. The glad response of God to the repentance of man was assured.

2. This discussion of God's attitude to sin has brought us to the threshold of our Lord's knowledge of His Father as a saving God. Jesus was doing no new thing when He declared the readiness of God to forgive the sinner. Hosea, Jeremiah, and some of the Psalmists had done it before Him. Whereas the general view of Judaism, particularly in Pharisaic circles, was one of proportionate rewards and punishments, some had yet seen the compassionate love of God seeking out and saving His children. But nobody before had taught this in such a compelling fashion as Jesus. Such a parable as that of the Prodigal Son is stamped with the hall-mark of truth. It could never have been uttered had it not been given of God Himself. Taking this parable as the basis of our examination, together with a few others, such as that of the Pharisee and the Publican, that of the great Supper, the two of the Lost Coin and the Lost Sheep, and the general emphasis of Jesus, we gain a good deal that is helpful and significant in His presentation of God as a saving God.

(a). The whole work of salvation is due to God. The whole movement of God toward men is the expression of His own grace. It is not deserved by man. It is not secured at any cost or sacrifice on the part of man. Man has not had to work for it. It is the outflowing of the perfect love of God. God loves man and so wants him.

Beyond that, it is almost impossible to go. Man is invited to God's feast. He is permitted to enter in through doors that have hitherto been closed to him.

(b). God's grace is offered freely to all. Judaism had made distinction. The Jews, as being sons of Abraham and as being already in a state of grace, were thought to have a monopoly of God's redemptive love. All that was required was to keep in the state of grace. This was secured by obedience to Torah. And if mistakes were made, these could be expiated by sacrifices that God Himself had provided. But the state of grace could be lost by intentional sin, and in such cases no promise of restoration was offered. Moreover, the Gentiles were outside the circle of God's care. Jews rarely thought, and then only very superficially, of God's redemptive love for the Gentile. But Jesus cast all these distinctions on one side. He dealt with man as man. God welcomes the repentant sinner, whether he be Jew or Gentile, whether his sin be intentional or not. God wants sinners, irrespective of whò they are, what they are, or what their particular sin is.

(c). God not only desires to save: He is in actual fact a Saviour. He has set redemptive forces moving in the world. Man sins through ignorance of God's will, and so God has declared it clearly, so that, in time, all might come to see. Some do not know God, and so God has revealed Himself. He has sent His messengers. He has sent His Son. He has come into personal contact with men. Some sin through their self-satisfaction, and so God uses all the happenings of life, birth, death, sickness, health, calamity, suffering, as a means of making men think and examine their own hearts. Men sin because of their foolish desire to live by their own strength, and because of their fatal tendency to wander from the path of safety, and so God has gone to bring them back. Men think that God does not know them, that they are lost

in the immensity of the world, and so God moves heaven and earth to prove that He knows each of His children by name. Men think that they are too insignificant for God to care greatly for them, and so God shows that He loves the very hairs of their heads, and that not a sparrow falls to the ground without His knowledge. Men think that they have lost the ability to repent, and so God sends His Spirit, and so moves with love upon their hearts that the power of repentance arises within them. Men think they lack the power of ethical renewal, and so when the house is empty, swept and garnished, God puts in a new spirit to occupy the room. During the whole process, it is God's grace that saves, and in the whole process God shows Himself to be actively Saviour.

(d). The permanent attitude of God to man is one of Saviourhood. Jesus spoke of what God was eternally. He revealed the complete God, and there is nothing vital in God of which He did not speak. It was God's saving grace that was at the back of the redemptive work and teaching of Jesus. God has always been a Saviour. Throughout history, He has been seeking for men and forgiving them, only very few have known of it. And when men reject His salvation, He still desires and is determined to save.

(e). A large part of the saving work of God, and this Jesus particularly emphasized, consists in forgiveness. This does not embrace all, for salvation is a process, and the process is eternal. But when Jesus set out to preach the Gospel, what He meant first and foremost was the Gospel of God's forgiveness. He did not say exactly what he meant by forgiveness, but we are left in little doubt. God deals with men as a father deals with his children. Sin is not a case of disobedience to law; it is a case of insult to love. God is always Father, and the son, even if he does not know it, and has no desire for the time being to act upon it, is always son. It is the son

who has spoiled the home, but the Father remains watching for him to come back, ready to treat him with dignity when he returns. The Father does not deal with the sinner as though he were at home. That is ethically impossible. In the memory of both Father and son, the sin cannot be altered. There is no slip of memory in forgiveness. But when the son returns, he is treated as a son and not as a criminal. The Father's attitude to him is one of love and is not dictated by the fact of the sin. The Father and the son set out together to re-create the atmosphere of the home.

3. But while Jesus emphasized the saving grace of God, He laid equal emphasis upon the fact that salvation had to be grasped and worked out by man throughout the entire life. Salvation was almost synonymous with the blessings of the Kingdom. God's work for man had to be done on thoroughly ethical lines. There could be no magic about it. It could not be a legal transaction. It could not be the forceful putting of sin out of sight or the patching up of a friendship. Past sins could not be wiped out by sacrifice. And nothing could appease the wrath of God against sin. All these views have received more or less support in the history of Christian Doctrine, but none of them has warrant in the teaching of Jesus. He interpreted sin in an essentially personal and ethical way. If sin were to be destroyed, it had to be destroyed by the free will of the sinner in himself. It had to be met in the heart and slain there. There had to be a complete rejection of the wrong course chosen, a complete and full acknowledgement that the judgment of God upon that course was right, and a complete and full acceptance of the will of God for the future. In an ethical universe, no less than that could be demanded, but also when all that had been accepted, forgiveness could not be refused.

Jesus calls upon men to repent and believe in the

Gospel. Neither of these demands is quite clear. Both can be emasculated of their real significance. We shall not be making a mistake if we give them as full a meaning as it is possible to put into them. Forgiveness, to Jesus, is possible only when two conditions are present, but when those conditions are present, forgiveness cannot do other than follow. There must be repentance for the past and the acceptance of the Gospel of God's grace in all its fulness. We must look at these two conditions a little more closely.

(a). First, there must be repentance. Jesus was tireless in stressing this fact, and He taught it in more than one way. There must be a complete *μετάνοια*. We must be born again. "Except ye be converted and become as little children, ye shall in no wise enter into the Kingdom of Heaven." There is no recondite meaning attached to those phrases. They mean exactly what they say. What Jesus asks for is a genuine change of the whole life at its very center in the heart. There must be a breaking away from the sin of the past and the standards of the past, and a definite acceptance of a new standard given by God for the future. Nothing is said of the way the change must take place. Jesus did not dogmatise about that, and His followers have therefore no right to dogmatise. It may be sudden and final, as the conversion of Paul on the road to Damascus. It may be slow and quiet and apparently uneventful. But for all, one thing is essential. All have sinned, and therefore all need to repent. And repentance means the turning of one's back upon past standards, and the acceptance of God's view of our conduct. It means a radical change of attitude over our whole way of living.

Repentance is the first response of one who has been privileged to realize the measure of the divine love. The real heinousness of sin can be seen only in the presence of holy love. The more we grasp the nature of the divine

holiness and love, the more are we conscious of our failure to live as it demands, and the more emphatically do we turn against our own past deeds. The great purpose of Jesus was to conquer sin by showing the nature of the divine heart. The revelation of God must, of necessity, be redemptive. Jesus spoke of God's love before He began to enforce God's law, and He made it quite clear that it was only as we accepted the love that we could fulfil the law. Even the love of God cannot act upon the soul unless it is willingly received by the soul. The emptying by the soul of the law of self and the filling of it by the law of God, is the meaning of repentance.

Jesus demands a full and complete repentance, the repentance of the whole personality. He wants the emphatic rejection by the intellect, heart, and will, of the man, of the standards that have hitherto ruled over him, and the emphatic acceptance of the complete man of the new standard which God sets him, with all its implications. The intellect must go out to grasp it and understand it. The heart must go out to embrace it and love it. The will must go out to do it. Nothing less than this will satisfy Jesus. Nothing less than this can be dignified by the name conversion.

(b). But He asks not only for repentance. He asks for belief in the Gospel, and by that He means faith in God and the acceptance of the law of love. It is just here that we come up against one of the paradoxical elements in the thought of Jesus. Salvation is like the Kingdom of God. In fact, in many ways, the saved life is the life of him who belongs to the Kingdom. It has a twofold aspect. It is both present and future. It is both an acceptance of the grace of God here and now, and then it is the gradual education into the fullness of the redeemed life. There was a sense of immediacy in the thought of Jesus, just as there is in all those who take seriously the realities of sin and grace. Men needed to

receive the forgiveness of sins now by means of repentance. That was the beginning of the process. That marked entrance into the state of salvation. And there was a vast gulf fixed between the man who made the first step and the man who refused to make it. But at the same time, it was only the beginning. Complete salvation belonged to the future. In its final form, it did not belong to this world at all. It was achieved only in the world to come. But though eschatologically conceived, salvation was still ethical. The future had to be prepared for in the present. Those only should receive from God complete salvation in the future who were working it out for themselves in the present. There had to be continual turning away from self to God.

Man achieves salvation on an ethical plane and by ethical processes. He must gradually allow himself to obey completely the law of righteousness. He must allow love for God and man to sweep right through his personality. Every thought, every action, every word, every deed, must be brought into complete subjection to the sovereign law of love. A man must work out salvation for himself: it cannot be given him by God as a free gift, and it cannot be wrought out by God imposing on the will of the man.

But at the same time, God is in the whole process. It is God who made man as he is. It is God who gave to man the desire and the power to repent. God is aiding man in every attempt at self-mastery. The more we draw upon the resources of grace which God offers to us, the more speedily and the more surely shall we make strides in the difficult task of salvation. In the thought of Jesus, we receive the grace of God by faith. By faith, He means far more than the majority of us at once see. And He does not mean at all what a good many have thought He did mean. Faith does not stand in opposition to knowledge, and it is not something super-imposed upon

knowledge. If it has anything to do with knowledge, and it has, it is the whole-hearted going out of the complete man to accept what he knows to be true. Jesus would not call for faith in God, if knowledge was impossible. But knowledge of the reality and nature of God was not enough to redeem the soul. What was needed was whole-hearted surrender to the sovereignty of the God whom Jesus revealed. Also, He did not mean by faith the acceptance of set dogmas or creeds, or the belief in certain facts. Faith in the mind of Jesus was something essentially personal and determined. It meant the acceptance for oneself of the love which God was holding out to men. It meant the full and glad response to God's grace in forgiveness, in companionship, in the new life. Faith is the working out of the belief in the Fatherhood of God in a life of sonship. With such an experience and such a task, the gradual moulding of the believer into the ethical likeness of God is assured.

PRAYER AND THE SOUL.

BY REV. A. D. BELDEN, B.D., ESSEX, ENGLAND.

The effects of prayer may be most conveniently divided into the results of prayer upon the person praying and the results of prayer upon the rest of the world, either man, circumstances, or God.

These divisions are not mutually exclusive. If the person praying is changed by his prayer, such a change must affect the rest of society and the world at large. Similarly the discovery of objective results accruing to prayer is almost bound to react stimulatingly and healthily upon the person praying.

Indeed it is somewhat foolish how certain schools of thought regarding prayer have tried rigidly to distinguish between these two kinds of effect, concentrating attention exclusively on one or on the other. It is part of the present writer's special purpose to insist that prayer must incorporate both these kinds of results.

Let us look in this paper at the subjective results. If in prayer the soul comes into real association with God, it would seem the most natural and inevitable of effects that moral inspiration should be awakened and quickened in the soul. Moreover, for the soul taught in the school of Christ, holiness becomes a passion, and to pray must mean to appeal to God especially for *His supreme Gifts*—the gift of the spirit of holiness—the gift of that real increase in essential manhood and womanhood which Jesus called Eternal Life.

If Lowell's beautiful tribute to human friendship is true, in which he tells us:

“The tidal wave of deeper souls
Into our inmost being rolls,
And lifts us unawares
Out of all meaner cares,”

how much more one should expect from the friendship of God, our Father.

In communion with God, then, we should discover:

a. *Mental results of great value.* The very idea of communion with the Divine Mind is steadying to our mental balance. To feel that we have "an open way" from the poverty of our intellect to the wealth of God's wisdom, is an immense stimulus to "think God's thoughts after Him." With what impressive simplicity St. James advises those who lack wisdom to "ask of God who giveth liberally and upbraideth not."

The mental calmness and steadiness of the man of prayer is proverbial. "Thou wilt keep him in perfect peace whose *mind* is stayed on Thee." It is said of Gladstone that he never held a Cabinet meeting without spending some time in prayer. How much of that great statesman's rock-like firmness and exquisite poise of mind may be traced to his habit of "reposing in God"!

During the recent war, a young lieutenant in the front line trenches suddenly found himself in a terrible situation. The trench was blown up and his senior officers killed. The command devolved upon this mere boy, and a German attack was imminent. He says that for some time he felt stunned and overwhelmed, and that it was *not until he prayed* that his mind cleared. Then it seemed as though a hand were placed upon his shoulder and as though a Superior Officer stood by his side. He was braced by a most vivid sense of Divine Companionship, brought his men safely through the crisis, and now this youth, who never spoke of religion before the war, scarcely feels it worth while to speak of anything else.

At a meeting some years ago at Leicester of the British Medical Association, one of our most eminent brain specialists, Doctor Hyslop, bore eloquent testimony to the mental value of the habit of praying. He said, "Of all hygienic measures to counteract disturbed sleep,

depression of spirits and all the miserable sequel of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer. Let there be but a habit of nightly communion, not as a mendicant or as a repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of the whole, and such a habit will do more to clean the spirit and strengthen the soul than any other therapeutic agent." Christ's command to "heal the sick" has not suffered the obliteration in Christian practice that many suppose. It operates quietly but effectively, preventively and curatively, in thousands of humble souls who pray.

To pray in the sense of opening one's mind to God must also be a sure safeguard to the honesty of one's thinking and a constant incentive to preserve one's mental integrity.

To commune with Him Who is Truth consciously and habitually must burn all falsehood and insincerity out of the soul. "If we say we have fellowship with Him and walk in darkness, we lie and do not the truth." The value of such "mental honesty" to the life and progress of the world is simply incalculable, and here we have a striking instance of how "subjective" results of prayer have an influence far beyond the praying soul. Suppose medical science, for example, had preserved in every one of its devotees or professors men who were "mentally" always at their best, perfectly honest in mind and faithful in purpose, is it not possible that long before this cures might have been discovered for such scourges as consumption or cancer?

The story of religion is full of remarkable testimonies to actual mental development attributable to a new realization of Divine resources. Call to mind the story of Pentecost and the personal development of the apostles that resulted from it—the story of Bunyan, the Bedford

tinker; of John Wesley; of Lacordaire, who, when he first began to preach, was laughed to scorn. Let a man really turn to God and he will begin to be his best—that is the simple fact underlying such miracles of intellectual transformation. In prayer we give the Perfect Mind of God an opportunity to feed our mental powers. “If any man lack wisdom let him ask of God.”

b. *Emotional results.* The mental effects of prayer merge themselves into emotional effects, and many results of prayer might be classified under either head. Yet there are distinctive emotions which prayer inevitably quickens and cleanses. To appeal to a God of Love must quicken one's conscience regarding one's *loving*. To come to a God who delights in mercy with a spirit of harsh unforgiveness is manifestly impossible. So prayer sweetens the disposition—especially intercessory prayer. *We learn to love those for whom we pray.* To regard men, even the most repulsive, from the Divine point of view as one must do in prayer, is to find love made easy. No wonder Jesus told us to pray for those who spitefully use us. To bear even our enemy “upon our hearts” to God is to give Him a place in our hearts, too. To commune with Love especially in the name of Christ, the King of Love, is to grow more loving. Who could help it?

Similarly *courage and hope* are strengthened. To develop a practice of appeal to God is to stimulate enormously one's courage in the face of human opposition to what one feels to be right, or when confronted with temptations to lethargy and self-indulgence.

The habit, moreover, of constantly referring one's life to the ideal demands of God, fills the horizon of life with promises of ultimate achievements. Hope thus grows ever more powerful on the wing.

A further emotional effect of prayer, which is all too insufficiently considered, is its *refining influence* upon one's taste and manners. The soul that habitually hum-

bles itself before Almighty God will find it easier to win free of the bombast and self-assertiveness and lack of consideration of others which all too easily characterize the animal-man. The shining of Moses' face—the refinement of feature developed by many a praying saint—are indications of that resplendent goodwill which clothes the soul, that truly waits upon God with the very beauty of the Lord.

c. *Volitional results.* There is a prayer of the Mind, and a prayer of the Heart and there is also a prayer of the Will. The mere act of praying should have a tonic effect upon the will. It introduces one to the presence of a Friend whose "overflow may save us from what is low." It brings us into communion with One who is essentially *active*, who has a programme for human life—a Will to "be done on earth as it is in Heaven." It is impossible, therefore, to pray without incurring a sense of Divine Commission—a fact that Jesus doubtless had in mind when He urged His disciples to pray God to send forth "laborers unto His harvest."

The lifting of the human will to the Divine has always been regarded as the supreme aim of prayer. Clement of Alexandria puts it thus: "Just as men at sea attached to an anchor by a taut rope, when they pull at the anchor draw not it to themselves, but themselves to the anchor, those who in the Gnostic life—as they say—'draw God to themselves' are unawares bringing themselves toward God."

The habitual reference of one's affairs to God as a Familiar Friend must have a very great constraining influence upon the human will and must bring one very near to a divine control of all decisions and choices.

The culmination of the prayer-life is thus seen to be an active "walk with God," a co-operation with Him in practical ways, a communion not of idea or word or feeling only, but also of Action, thus completing the

correspondence of the human life with the Divine Life. The great climax of subjective prayer is the perfecting in us of the Divine Image and the effective domination of our being by the Divine Energy.

As the lad who in Nathaniel Hawthorne's great story grew into the likeness of the Great Stone Face he daily regarded, and as people who live together tend to grow like each other, so the daily walk with God results in God-likeness. The person praying becomes truly one with the Person to whom he prays. And with such reproduction of the Divine Personality goes inevitably the corresponding gifts of His influence or power.

These subjective results of prayer are of superlative value. So great are they that they can hardly be exaggerated. To find oneself growing calmer, stronger, purer, more energetic from the practice of prayer is surely to have convincing proof that *one is in touch with God*, that His superior Life is flowing down into one's being.

"Whoso," says George Meredith, "rises from his prayer a better man, his prayer is answered." And the greatest need of the world is for better men and women, God-filled, God-like.

We must, however, realize that the term Subjective in this connection does not mean that the results are only *humanly* contrived. They are not to be viewed as the results merely of auto-suggestion and self-hypnotism, for the simple reason that such effects do not transpire *except under a strong conviction of the objective reality of a personal God*. The theory that "subjective prayer" is man talking himself into a better condition is simply ludicrous. The results *do not happen* on that theory. In fact, let such a theory govern the action and so far from the results we have described occurring, the very opposite will occur—the soul will depreciate mentally and emo-

tionally. Audible self-speech is a sign of mental weakness.

Finally a very important consideration in this regard is that the term Subjective must not be taken to mean merely self-regarding prayer. The finest subjective results of prayer do not accrue to the self-centered soul—not even to the soul set upon moral distinction and spiritual culture—they accrue rather to the soul whose thought is attuned to the selflessness of the Redeemer—God. In other words, you *cannot limit prayer to its subjective results* without injuring those results. They occur in their fullness in conjunction only with an objective purpose. It is the intercessors who grow in grace.

WILLIAM JENNINGS BRYAN.

MEMORIAL ADDRESS DELIVERED BY A. J. BARTON, A.B., D.D.,
AT THE BIENNIAL CONVENTION OF THE ANTI-SALOON
LEAGUE OF AMERICA AT CHICAGO, NOVEMBER 7, 1925.

William Jennings Bryan. Let the name stand without prefix or suffix; without title or adornment. That name and what it means to the American people and to the world is simpler, more beautiful and more powerful than any title or degree, though he who bore it received honor from many colleges and universities. William Jennings Bryan. Who could speak appropriately and worthily of that name? To do so would require the voice, the brain and the heart of Bryan himself, and these none of us has. And yet all of us are glad to bring our loving and grateful tribute to this name and to the marvelous character and life of our good and great friend who bore this name, who so recently went from us and whose memory and influence will linger with us through all the years to come as an inspiration and blessing.

He lived and served among us as one of the loftiest ideals and of the most irreproachable and blameless character. He was cast in a large mold, he was in many respects the most unique and commanding figure and personality of our day and generation.

It would be a violation of all the proprieties of the case for us to attempt anything like a florid tribute to a character so simple, so sincere and so sterling in all its qualities. Nothing that we could say could add to the luster of the name and the imperishable fame of William Jennings Bryan. The most that we can do is to bring our tribute of love; to recognize, however imperfectly, some of the endowments and qualities of his great character; to gather up the inspiration which is our heritage and to dedicate ourselves afresh to the high and holy

tasks to which he gave himself with such unfaltering devotion and consuming passion until these tasks find at our hands perfect completion.

If a great man is the noblest handiwork of God, then surely, in William Jennings Bryan, God must have done His best. In natural endowments Mr. Bryan stood well nigh or quite alone. "Some men are born great, some achieve greatness and some have greatness thrust upon them," so runs the familiar phrase, partly true and partly false. Insofar as it is true it had fine illustration and emphasis in him. Undoubtedly he was born great; undoubtedly he achieved greatness; and undoubtedly, so far as it may be with any man, he had greatness thrust upon him in the place assigned him in the imagination and affection of the whole people.

In his birthright of greatness, first of all, was a voice which for sweetness and strength, which for its power to soften and subdue, for its power to carry and arouse the fervor and passion of the human soul, has had no equal in our day, nor, so far as we know, in all the days that have passed. For a character and life such as his, for a mission and ministry such as his, such a voice was not only capital endowment, it was essential equipment. Whether he spoke in softest and most pleading strain to trusting friendship or whether he thundered invective against menacing wrong and evil, his voice with unerring note carried the passion and power of his great brain and great heart. His voice could be soft and liquid as the note of a flute without a hint of suggestion or weakness; it could express the strength of Niagara or the fury of the storm without hint of suggestion of discord or harshness. God knew and decreed what Bryan was to be and to do and endowed him with a voice essential and suited to his task. He spoke to more people, many times over, than any other man who has ever lived in this world and all the way through his voice held its charm and

power. Not from the day that he set the world wild in this city of Chicago in 1896 with his "Crown of Thorns" and "Cross of Gold" till he fell asleep in the quiet home of a friend in the Tennessee hills did his voice lose one of its silver notes.

Not only was he endowed with a unique and incomparable voice; he was also endowed with a corresponding gift of speech and command of language. Here endowment was supplemented, of course, by achievement. Endowment alone could not explain his unusual command of pure, chaste, faultless English; nor could achievement. The two were united and blended in such fashion as to produce a most remarkable result. Whether he spoke or wrote, his speech was without a flaw. In all of his almost infinite number of speeches and addresses he spoke as if he were speaking impromptu; many times he did speak impromptu; and yet his speeches and addresses, any one of them, could have been taken stenographically and put to print without revision to be used as a text in the study of English. His speech was chaste and classic and faultless in diction and style as the English of Macaulay. In the classroom no better text could be found for the study of clearness and strength, for the study of the didactic or the figurative, than a collection of the speeches and writings of William Jennings Bryan.

Let all who will scout or hold in light esteem this wonderful endowment and accomplishment. You and I know something of what a sure mark of greatness it is, greatness both of natural endowment and unrelenting toil. In the field of letters alone, many have given all they had and all they were to the one task of mastering their tongue without getting in sight of the mastery of this matchless man with whom the mastery of English style was more of an avocation than vocation.

Like all men remarkably endowed with a gift of speech, Mr. Bryan was subject to the misjudgment of

ignorant and shallow men by which they suppose that if a man can speak well he cannot think well. The notion carries its absurdity on its very face with all sensible people. It is true that a man may so speak as to please the ignorant and the foolish without saying anything. A humorist has said that some men set their mouths going and go off and leave them; not so with Bryan. His intellect was as strong and commanding as his voice and his English style. His reading was wide and discriminating; his memory was active and accurate; his power of thought and mastery of consecutive and logical reasoning were apparent and piercing. In the early days of his public career he was called "The boy orator of the Platte." Whether through malice or in the good humor of general raillery, we do not know, someone explained this characterization by saying that he was called "The boy orator of the Platte" because the Platte was so long and so shallow. Let us hope that the explanation was good-natured, for any man who called Bryan shallow or questioned his powerful mentality would only brand himself as shallow, if he did not raise question of his own sanity. More and more as the days speed away, more and more as historic perspective outlines all things in fuller and juster proportions, will William Jennings Bryan be classed among the intellectually great. What outreach, what grasp, what power of synthesis and analysis had he whose tremendous mental power would easily have made him great in any field of human endeavor. His voice, his gift and power of speech, were easily and evenly matched by the master-mind to which both were subject and servant.

One of the most pleasing qualities of our Great Heart was his imperturbable temper and his unfailing sense of humor. I would not suggest that he could not be aroused to a sense of indignation or even to anger, for he could be so aroused. In the diapason of his great personality

were found all of the notes from the deepest note of the most loving and confiding friendship to the highest note of withering wrath and scorn. But he had unusual capacity for maintaining a calm spirit and for giving forth brightest flashes of wit and humor even under greatest provocation and trial. He had almost unlimited capacity for personal friendship. Witness the feeling of unbounded affection of this great throng and of the millions who loved him and whom he loved. Witness the deep personal affection of thousands who were numbered among his fiercest antagonists in the field of political economy. He had no personal hatreds; he bore no grudges. He lived so high above the lowlands of personal bitterness and hate, of vindictiveness and revenge, that men who inherit those swamps not only could not appreciate him, they could not even understand him, nor believe such things were possible. Within two weeks after he resigned as Secretary of State, it was my privilege to travel with him and to have him tell me in the most intimate and confidential way of the difference in viewpoint and judgment between him and the President, which resulted in his resignation. Those were feverish times; excitement and passion ran high with shallow and thoughtless men. But not one word of disrespect, not one syllable of personal unkindness for the President or lack of appreciation for his great qualities did Mr. Bryan utter. This fine temper, this fine refusal to give any place or room in his life to petty personal hate, found fine reinforcement in a fine sense of humor. He will not be classed as a wit, and yet when would you find a greater master of repartee? He was not in any sense "a funny man," and yet who was ever able to tell a finer story or to tell it in a happier and in a more innocent and rollicking mood? His stories were always sweet and chaste. His clean, white soul could not brook even the suggestion of the salacious; his stories could always be told with propriety

in the family circle, in which he was a rebuke to some men, an inspiration to others, a worthy example to all. It is said that once a man began to tell a story in Lincoln's* presence, and after a furtive glance, he said, "I believe there are no ladies present." Lincoln's sharp rebuke, which silenced the story-teller and left the story untold, was, "No, sir, there are no ladies, but there are some gentlemen." Such was Lincoln; such was Bryan. Many of Mr. Bryan's stories and much of his humor was at his own expense. Who can forget the side-splitting laughter which he often provoked by some story of his own experience when placed in some awkward or amusing situation? His imperturbable temper and his fine sense of humor smoothed the rough places, absorbed the shocks, dulled the points of arrows, exalted him above most of his fellows and both made and marked him "Great."

Bryan was the "Commoner." That he was so named by the people and that he rather rejoiced in the characterization was no accident. It bodied forth the spirit of the man and the passion that ruled his life and service. There was nothing common about him; he was so uncommon that we called him the Commoner. In native endowments, in labor and achievements, in unique and powerful personality, he walked the snow-crowned, sun-light summits, but he lived and toiled in the valleys with the mass of men. He was brother to all and servant of all. He had companionship with kings and the great men of earth, and yet such was his spirit that the humblest peasant was at perfect ease in his presence except that he felt awed by a presence which he instinctively knew was incomparably superior. Bryan championed the rights of the masses, not as a demagogue or political plunderer but as a friend and brother, as a shepherd and prophet. He shared the sorrows and bore the burdens of humanity. He toiled and prayed, he endeavored and

*The same story has been told as applying to Grant and Garfield.

endured, he spent and was spent, that humanity might be blessed and saved. He found and practiced the secret of greatness as preached and lived by our Lord and Savior, "He that would be greatest among you, let him become the servant of all." He loved men; he believed in men; he suffered with men. In turn men loved him and trusted him, called him the Commoner while he was here and wept when he went away.

No observant and thoughtful person could know this richly endowed man without being impressed that he stood almost or quite alone in that strange and subtle and profound thing that we call "personality." It is not fulsome eulogy but sober conviction when we say that for sheer power of personality he has had no equal in our day. He often reminded us of a great dynamo, generating and radiating light and power. Touch him anywhere, at any time, on any subject and immediately you saw the flash of light and felt the shock of power. He was master of men and of assembly. He could enter, announced or unannounced, any assembly anywhere and somehow by the subtle power of this strange and awful thing called "personality" that assembly would be immediately under his control, and would rejoice so to be. Who else could have traveled so many hundreds of thousands of miles and in spite of the tedium and fatigue of travel could have maintained such unflagging energy, such wholesome humor and sparkling wit, such burning passion of speech, such power over men and assemblies? Who else could so have enchained the imagination of the multitude? Who else could have gone down in what we call "political defeat" three times when aspiring to the greatest office on earth and at the same time could have held the hearts of men and extended his personal influence all the while? Aside from all official positions, just by sheer personality and blameless character, sincerity and intensity of conviction, we would be safe to say that

no other men in the history of this nation has ever exercised such far-reaching and powerful influence or exerted it so long. The voices of many others whom we justly and gladly list among the great were heard and heeded largely because of the dignity and power of high office. The voice of William Jennings Bryan was heard and heeded because it was the voice of Bryan.

Thus briefly and imperfectly have we sketched some of the personal endowments and qualities of this great and good man, our friend, our comrade in every holy cause, our leader, our fallen hero. Two other phases of his life must be noted. Even this brief analysis and tribute would be incomplete without them.

The first in his public career. He was called a politician in that he was active in civic matters and was three times the standard-bearer of his party as its candidate for President. This occasion would not admit of any discussion of the soundness or unsoundness of any political doctrine that Mr. Bryan ever preached. Indeed we are not here and now concerned with that. But as to the sincerity of his views, and the loftiness of his ideals, and as to his unsullied name and character in that field of activity, we may speak freely. He lived in the spotlight of American politics for thirty years. During all that long period he was the most talked-about, the most written-about, the most pictured, the most cartooned man in America or in the world, not even any President of the period excepted. Politically he was the most loved and trusted man; he was at the same time the most feared and hated man in America. But living in the spotlight as he did he never once had the finger of personal reproach pointed at him, not even by his bitterest political foe; no man ever dared to suggest that he had discovered a blot of uncleanness on the character of William Jennings Bryan; no man ever dared even to whisper suspicion against him as to his integrity and cleanness of

character and life. The most that his fiercest foe could do was to question the soundness of his political doctrines and to combat them, and, possibly, charge him with selfish political motives.

The facts of the case, touching his political activities and fortunes, may be summed up as follows:

1. Politically he was unfortunate in being thrust into the forum of national politics when he was too young.

2. He lived always ahead of his generation. He was essentially a pioneer; he blazed the trail and other men followed in his way. He advocated measures before the masses of men thought of them; by his unequalled advocacy he popularized such measures even in his defeat; others espoused the same measures and were elected to office. He was the John The Baptist of American politics in recent decades; he cried in the wilderness and called men to repent of their political sins; he laid the axe at the root of the tree. This type of political prophet does not often gain office, but he prepared the way for the coming of the Lord in the affairs of State. With such a man there is no such thing as defeat. In a very high and real sense Bryan was never defeated; from intimate and confidential relation with him, the speaker knows that he always considered the election or defeat of any man as a matter of little moment; he considered the triumph of what he thought to be right as the thing of supreme concern.

3. Mr. Bryan was a poor "politician" in the accepted meaning of the word. He was too deeply sincere and conscientious; his method was too open and direct; with him a straight line was the shortest distance between two points; with him there was no twilight zone between right and wrong, there could be no compromise between light and darkness, there was no place for expediency; he carried his heart too much on his sleeve; he felt that to suppress any honest conviction on any question was to

deceive and betray the people. In the field of practical politics this type of man does not succeed well in the sense of securing and holding office.

But was it not worth while to have such a man as the dominant figure in public life for a generation? And after all, does he not occupy a more unique and more secure place in history than if he had been elected President? It was Henry Clay, was it not? who said he would rather be right than be President. This was equally true of William Jennings Bryan. It was also true that in a very fine sense he was too great to be President. He would have been hampered and hindered by the routine and red tape of office. In the providence of God, his voice had to be kept free and his soul unfettered. He must be free to champion the right as God gave him to see the right. My solemn conviction is that he gave the world a much larger ministry and service than he ever could have done as President or as the incumbent of any other high office.

Whatever one's natural endowments, whatever one's achievements as a result of toil, no one can attain unto the highest and best except by grace through faith in our Lord Jesus Christ. The pre-eminent thing about Mr. Bryan was that he was an humble, faithful and devout Christian. To him God was real; to him the Bible was the unquestioned word of God, and his highest aim and purpose was to realize and exemplify in his life, character and conduct, the graces and the virtues of the Gospel. He was a man of fervent faith and humble and importunate prayer. His love for humanity and his service for the weal of humanity found their pure foundation in his belief in and love for God and Christ, for God revealed in Christ. He knew the Bible better and revered and loved it more than many of us preachers. He was a great prophet of God, a great preacher of righteousness, a great evangelist to men. His piety was a rebuke to the

worldliness of the age, his zeal for the Gospel a rebuke to the half-hearted manner in which many of us espouse and propagate our faith, his consistency of conversation and conduct a rebuke to the inconstancy and inconsistency too often found in professing Christians and church members. His name and memory will abide and be cherished because he was a man of rare and peculiar endowments, of great attainments and of superb service, but most of all his name and memory will abide and become more fragrant through all the passing years because he was a great Christian and servant of God, because in him the fullness of stature in Christ was so nearly realized. More and more as the shadows lengthened, more and more as the sunset gates drew near, all other things vanished or receded and the supreme thing in his life became his devotion and service in the field of religion, the Christian religion.

The two great activities of the closing period of his rich and fruitful life were his knightly warfare for the destruction of the deadly liquor traffic, which we regard and which he regarded as man's greatest enemy, and the preservation and promotion of revealed religion against the attacks of a materialistic and sceptical world and age.

But William Jennings Bryan now sleeps. In the thick of what he regarded as the greatest battle in which he ever engaged he retired for an after-dinner rest. While he rested and slept, a messenger from the better land spoke to him, saying, "It is enough; come up higher." He heard the voice, followed the beckoning hand and went to be with his Savior and Lord.

The funeral procession began in the Tennessee hills and ended on Arlington Heights, where his body sleeps and whither generations unborn will make incessant pilgrimage. The next day after the funeral march was ended, I stood by that now sacred spot. Already the pilgrimage had begun; already the throngs were there.

On this spot a grateful and loving people will erect a worthy memorial in marble, but more enduring than marble the name and the deeds of William Jennings Bryan will abide and will be told in song and story.

As the leader of the Scottish clan took the heart of Bruce and hurled it into the ranks of the enemy when the fighting was fiercest and his own men were about to waver; as the Scottish clansmen were fired with new valor to retrieve the heart of Bruce and in so retrieving to win the day, so did William Jennings Bryan hurl his heart into the thick of the fight for every good cause, and so will we follow that heart until the battle shall be won and his hopes and joys shall be fulfilled.

STEPHEN, THE MODEL LAYMAN: THE UNIQUE,
TRANSCENDENT IMAGE OF JESUS
IN LIFE AND DEATH, "FILLED
WITH ALL THE FULNESS OF
GOD." Acts 6-7.

By CHARLES HARRIS NASH, D.D., GREENSBORO, N. C.

"Lives of great men all remind us we may make our lives sublime and, departing, leave behind us footprints on the sands of time."

"Reading maketh a full man." What shall that fullness be? There is a fullness of death, and there is a fullness of life. If the body is full of poison, death results. If the body is full of nourishing food, life results. So it is with the mind and heart and character. What kind and quantity and quality of mental and character food are we eating? The best biography of the best people is the best character food for us who desire and firmly purpose to be our own best for God. The inspired biography of Stephen has no equal, for its brief length, in some most important respects, in the inspired Word of God. In this day, when such great emphasis is laid upon the supreme need of the consecration of our laymen, it should be of special importance and peculiar interest to them and to those who want to help them. Should not teachers, pastors and evangelists find in the inspired biography of Stephen some of the very best material for instruction and inspiration and illustration, second only in value, for its length, to the inspired biography of "the Son of Man"? May not the Father, in His almighty grace-power, through His Holy Spirit, some times use the inspired story of Stephen as effectively in consecrating laymen as the story of Jesus himself? The sinless "Son of Man" and "Son of God" can never be equaled in His person, nature, character, love, work,

sacrifice and saving power and consecration and glory. Our sinful nature makes it impossible for us to reach His sinless perfection. But the abounding, transcendent grace of God in Stephen, the strictly human layman, shows us what a sinner, gloriously saved by grace, may become in grace-consecration and grace-likeness to Jesus in this life and in death. Why may we not by grace be as consecrated as Stephen? Does God ever refuse to give to us the same grace that He gave to Stephen? Is there not the need for equal grace in us to Stephen's in these disgraceful, degenerate times of faithless, unconsecrated living on the part of many in our churches, in some of our schools, and even in some of our pulpits? Surely His arm is not shortened that He cannot spiritually, really save "unto the uttermost," and give us the spirit of Stephen's consecrating grace!

There is one outstanding, transcendent word that in its comprehensive spiritual inclusiveness marks and distinguishes him in its applications and effects as the Model Layman. That word, inspired by God, and written under the guidance and control of the Holy Spirit by the trained and gifted diagnostician, Dr. Luke, "the beloved physician," is "FULL." In its deepest grace-distinguishing power Stephen was "filled with all the fullness of God." "A good name is rather to be chosen than great riches." He bore a remarkably good name, and in character, in service, in life and in death won for himself the very best image of Jesus, by transcendent grace, and stands out as the model, unequaled layman in the inspired New Testament biographies of God's chosen people.

"Stephen" is the English form of his Greek name, which means "*a crown*." Was it not by grace providentially given, and significantly suggestive, and prophetic? Was he not a "crown" of glory of God's abounding grace in his final glorious, Christful, Spiritful vision, testimony and prayer? What earthly crown of purest gold and

richest gems of priceless material value can compare with "Stephen," "the crown," in his perfect Christ-likeness spirit, "the heavenly gift," "the crown of righteousness," which the Triune God, Father-Son-Holy Spirit, revealed in and through the human "Stephen," transformed and glorified in his living and dying body!

"It is an ill wind that blows nobody good." "Now in these days, when the number of the disciples was multiplying, there arose a murmuring (complaint) of the Grecian Jews against the Hebrews, because their widows were neglected in the daily ministration." Acts 6:1. The foreign-born Jewish Christians, who spoke Greek, were not all as well known to the apostles as the Jerusalem-born church members, and "the ministry of the Word and prayer" and beneficent distribution of food had become so very heavy that the apostles unintentionally overlooked some of the foreign-born Christian widows in the daily distribution of food, and naturally complaints were heard. Then the apostles requested the church to select seven qualified laymen, who knew the foreign Christians, to perform the services of "tables," while the apostles would give themselves wholly to the spiritual "ministry of the Word and prayer." The seven should be well known as good, wise and spiritual men, competent to discharge the special duties for which they were selected. So the murmurs led to correction and improvements in all consecrated services.

Stephen was "well-born," and *best born*, because he was "*twice-born*"; "well-born" of pure Jewish blood in a Jewish home, in a foreign land; *best-born* in Christ—"created in Christ Jesus"—Eph. 3:10; "not of the will of man, but of God"—Jno. 3:13. All was of special providential grace! The Jewish birthplace and strict home training in God's law was specially necessary and valuable in a foreign land. The knowledge of Greek and Greeks and other foreigners was valuable to him in future

wider services. We should be grateful and great enough by and in grace not to boast of any blood-birth or birth-place, or spirit-birth, as we have no control in these things, which are the gifts of God's grace, and should teach us true humility in spirit and the duty of the fulfillment of obligations in humble, grateful, faithful services. "The seven" are not called "deacons" in the inspired Bible. The office of deacon was probably a later outgrowth, as specially needed. Stephen's character, consecration and superior spiritual gifts and power led him into far wider fields of transcendent services. There was in him great growth "in grace and knowledge of our Lord and Savior Jesus Christ" in his experience, prayerfulness and extraordinary, beneficent, miraculous activities. The wise laymen who prayerfully and alertly "looked him out" to "serve tables" were far wiser than they then knew, for his faithful, efficient, beneficent, tactful material food service for the body led him to realize the greater need of many for healing, bodily, mentally, morally and spiritually, "and Stephen, full of grace and power, wrought great wonders and signs among the people." Then he grew by practice and prayer and became the matchless, unanswerable, victorious defender of the Faith in Jesus as the Christ of God, against the chosen, ablest Jewish debaters, successively, of five home and foreign synagogues, who were completely overwhelmed publicly by his "wisdom and the Spirit by which he spake." Acts 6:9-10. Let us all alertly "look out" prayerfully, and with wise discrimination, those among us whose characters and gifts promise growing usefulness in service, and prayerfully and perseveringly help them.

A young pastor in Kentucky, neither brilliant nor eloquent, nor a gifted genius in any respect, was attracted by a young business man in his church. His modesty, humility, patience and gentleness won the pastor's heart. He was then financially in very moderate circumstances,

and wisely economical. He was not gifted in public speech nor in public prayer. He asked his pastor not to call on him in prayer-meeting to pray after the pastor had spoken, because he could not listen to him with pleasure and benefit for fear he might be called on to pray and was not qualified to do so, and would make so many mistakes in using words that were wrong, or inappropriate, because of his fear, and would fail to lead others properly in prayer. The pastor told him that he would not call on him to pray *after speaking*, but would call on him *before he spoke*, so he could listen to the Word better, and be helped more by it. The pastor told him frankly and sincerely that he would continue to call on him to pray, because it was his duty to call on him, and that he would improve in time by practice; and also tried to encourage him by telling him that his prayers were really helpful in their faith, simplicity, humility, earnestness and spirituality. In time he gained better control over his timidity, and now his prayers deeply touch the hearts of all praying people, and lift them in prayer into the heart of God!

God, by His grace, taught the young merchant, partly through the pastor, the grace of material giving. The method of the pastor, by grace, was never to tell the struggling young merchant *what amount he should give to any object at any time*, though often requested to do so. The pastor in every case would direct the Christian to the God of all true grace-giving for *intelligent, grace-given, conviction as to the amount he should apply in every case*, urging most earnest prayer, as God's steward, after proper information and consideration. The pastor has always believed that God alone in His Word and by His Holy Spirit has the authority to tell anyone *what amount he should apply in any case as God's steward*. The young merchant requested his pastor to put him down for any amount at any time, and he would pay it, but the pastor

lovingly and firmly declined. The result was the amazing grace of God in His own perfect, glorious teaching of the young merchant, instead of the imperfect human teaching of the imperfect pastor. The young pastor *suggested tithing as a beginning*. The young merchant adopted the suggestion. But the Lord greatly blessed the young merchant with great financial success, and convinced him, after providing for his family, that it was his duty to apply *all of his income, as God's steward, to God's Kingdom causes*, which he has been doing for years, and now is known as the largest contributor to God's Kingdom in his denomination in the South. Modestly, faithfully, earnestly, forcefully, sincerely, he deeply impresses his convictions in speech, writing and action. Dr. Geo. W. Truett, our *premier preacher in spiritfui heart-power*, told this writer that he had become a most efficient, vigorous, forceful, impressive and popular speaker. 'They that have served well as deacons gain to themselves a good standing, and great boldness in the faith which is in Christ Jesus.' I Tim. 3:13. The modest, humble, struggling merchant-deacon said to his young pastor that his earnest desire and prayer was that God would bless him with business success, and that God would help him to consecrate himself and use his money faithfully in the service of God.

With deep conviction the young pastor obeyed the voice of God to lead in building for Him a suitable house of worship, strictly on the voluntary principle, without personally asking anyone for any amount of money. At the close of the sermon the young merchant was the first man who came forward and, gripping the pastor's hand, softly said, "By the help of the Lord I will give \$1,000." It was the beginning of larger giving that has increased into the largest giving among our own people in the South. He has long been an earnest, tactful personal worker, winning individuals to Christ. He sat by a

stranger on a train, found that he was not a Christian, told him that he could not instruct him "like a preacher," but simply told him about "the Way" and led him into "the Way" through "repentance toward God and faith toward our Lord Jesus Christ."

In many cases the qualified layman may do the same thing where a preacher fails. Often the layman knows the layman better than the preacher does, and can adapt himself more tactfully, because he is not an *official preacher*, and can get closer to the layman because he is "just a plain layman," and is not a professional, superior, official churchman. The layman with superior business knowledge and experience may render most valuable service that many preachers cannot perform, and he should faithfully and courageously teach and even oppose some preachers in their wild, unbusinesslike, visionary, impracticable financial schemes and plans and methods. Not every layman should be called on *to lead in public prayer*. If he is ever filled with the spirits of hell, they should be cast out before he is fit to pray in the Spirit of God in public or social prayer services. Not every layman is qualified to lead the unsaved to the Savior. He should have an *experimental knowledge of genuine "repentance toward God and faith toward our Lord Jesus Christ,"* and should *teach and testify* out of his own *real, personal, spiritual experience of God's saving grace in himself in his heart and life*. The technical, theological knowledge and language of the preacher are not necessary and not always best. If an intelligent layman can talk business to a man from his business knowledge and experience for money, he can talk the salvation of Jesus Christ as the Savior and Lord to the unsaved customer who is a sinner, and by grace may win him to Christ as he wins a customer.

This writer gratefully testifies that he was led to Christ by the direct, personal, wise service of laymen.

No minister ever spoke to him personally about his salvation. When he was five years old the writer was led into a darkened room to the bedside of his dying mother, and received her last words and kiss. It was her final, triumphant hour of victory. Her last audible words were, "O death, where is thy sting? O grave, where is thy victory?" Those words were the text of the first sermon her son preached. The boy never had a home afterward. He lived with his father in boarding houses. He went to Sunday-school and church irregularly. He heard teachers and preachers impersonally and indifferently, without the slightest thought that anything they said was *intended for him!* At the age of fifteen he really knew absolutely nothing about the way to become a Christian. He was a boy of average knowledge and intelligence and character. He had been taught and led into the sinful life by older boys, as usually is the case. In revival services the sermon had been preached without making the slightest impression on the boy—as usual. They were singing, after the invitation to penitents had been given. The boy had no thought of going forward, or that the general invitation was *meant for him!* *He was not a penitent!* A layman came and sat down by the boy, put his arm around him, and tenderly, lovingly and tactfully pleaded with him and persuaded him to go with him for prayer and instruction to the front pew. Touched as never before, the boy went forward and knelt by the side of his personal soul friend, as a penitent boy wanting forgiveness of his sins! He had seen others go forward, kneel, and, later, rise, some of them shouting, and supposed that after he knelt and prayed as he was told to do that a *great overwhelming feeling that he was forgiven and saved would fill him with assurance that he was born again of the Spirit of God because he was penitent and knelt and prayed as he had been told to do!* But the feeling of assurance did not come, as he had expected, even

after he had gone forward three nights in succession. He was disappointed, discouraged and perplexed. Then another layman came to him and said, "My son, I want to talk to you, and want you now to stop crying and listen to me. I want you to talk to me and answer my questions." Then he told the ignorant boy that God did not promise forgiveness to anyone because he was sorry for sin and prayed, but that, before he could be saved, he must obey God in *repentance and faith as commanded in His Word, and explained and illustrated simply and clearly until the boy by grace understood these duties and obeyed them.* Finally the layman said, "*Will you now believe the word of Jesus and trust Him to save you now?*" The boy paused a few moments, *then took the final, voluntary step of faith, saying, "I will, I do"—and peace then came.* Is it necessary for anyone to be a preacher to do what these two laymen did? Paul's final words to the Ephesian Elders are supremely important teaching in every respect, "Serving the Lord with all lowliness of mind, and with tears . . . teaching you publicly and from house to house, testifying both to Jews and to Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:19-21. Paul made plain "the Way" by teaching—*causing them to know the immediate, absolutely necessary duties to be performed before one could be forgiven—saved—the voluntary purpose—by the change of mind toward God, the forsaking sin and obeying God supremely now and henceforth, without any mental reservations, and the belief and trust in Jesus the Christ as Savior by His atonement, and Lord—Master—Owner—by his Divine Sonship—Son of Man—Son of God—Prophet, Priest, and King. Paul testified out of his own personal experience of saving grace as witness, seeing, hearing, knowing, believing, trusting, obeying, saved by grace through faith—consciously born of the Spirit of God, buried with Christ by baptism into death, walking in the newness of the Spirit Life.*

It is cause for most profound gratitude that the number is largely increasing of laymen consecrated in larger contributions in money and most valuable personal saving services. In one church in a city of Tennessee there are two of the most influential of these laymen in our Southland. One, with the business genius of a Rockefeller, applying all of his income and much of his most valuable time and active services to the home and worldwide work of the Kingdom of God; the other, long a great educator of the young, as president of a great college, now devoting himself wholly to the training and development of the Southern Brotherhood of Laymen, with signal ability and splendid success and limitless future possibilities. May the transcendent grace-gifts of Stephen in their fullness be sought most earnestly in prayer, study and earnest activities by greatly increased numbers, in the greater need, greater light, and greater privileges, bringing to us all greater obligations and greater responsibilities now.

Why should not Christians have the Stephenic fullness of faith? Is it God's will that they should not have such faith in its essence, nature, quality and quantity? What is *faith-fullness*? In its birth-genesis it is simply belief and trust in the Word and Person of Jesus as God's Christ, Savior of the believer. Such an one is a child of God—a spiritual infant. Under favorable spiritual conditions the child grows to spiritual maturity. The fullness of faith is expressed in the faithfulness of the whole life in all relations and supreme obedience to God in everything, as it is given to us to know His will by His grace-illuminating Spirit. Stephen's faith is the Crown-faith Model in its most impressive, glorious visibility and comprehensiveness and never-failing application and triumph, finally rewarded and fruiting into the sight of all the glory of God on His throne in Heaven, and the glorious Son of Man standing on the right hand of power to

lift him to His side in eternal glory! Alas! that any should remain in the faith and spiritual weakness of a spiritual infant, rather than become a Stephen with his crown-faith of spiritfuf full-faith-glory!

Stephen was a model in his crown-fullness of the Spirit of God. Paul, in closing his greatest, most spiritfuf prayer for his Ephesian brethren, writes, "that ye may be filled unto all the fullness of God." Eph. 3:19. Why do we often pray very earnestly for the *life-creating Spirit* for ourselves—for ourselves first, and most earnestly, then, at times, for our most dearly loved children and others near and dear to us? Yet we so very rarely pray or even ever pray with the same earnestness for "all the fullness of God" for ourselves or for others. Would we ever be willing to spend many years in bodily and mental infancy, as dwarfs, if we could prevent it? What would we not do to prevent, or cure, our children from such heart-breaking, humiliating physical or mental affliction! How earnest would be our heart-cries to God for the mature fullness of bodily and mental life for every loved one! Why are not many of us, like Stephen, "filled with all the fullness of God"? Some must really prefer to live the life of spiritual infancy or dwarfhood for years in order selfishly merely to escape the eternal condemnation of hell. Some, at times, in afflictions, or in times of great revivals, seek, find and live the larger spiritual life for a while. Some prefer supremely material wealth and choose that life as the object of their fullness. Some choose to fill themselves with the life of earthly pleasures. Comparatively few really choose the spiritfuf life, and find it, and gloriously, steadfastly live it, consecrating themselves, presenting their bodies as living sacrifices, holy, acceptable to God, in the spiritual service, in grateful love, to the praise of the glory of God.

How greatly we need now many Pentecostal spiritfuf enthusiasts to meet with spiritfuf power the Satanic

power of many enemies of truth everywhere opposing the spiritual Kingdom of God! There can be no successful substitutes. The very word "enthusiast" has been misused and misapplied, until it has lost its original meaning and force. One day an intelligent Greek saw a man doing such wonderful, supernatural, powerful things that no human being could possibly do, that he made a word and applied it to the man. That word really meant in Greek *In-godist*. At Lystra, when the people saw Paul perform the healing miracle on the lame man, they said, "The gods are come down to us in the likeness of men." Acts 14:11. Now the original meaning of enthusaism is nearly lost, and it is applied and misapplied variously to the excited, noisy demonstrations of any crowd, for any cause, Divine or Satanic. "Not by might, nor by power, by my Spirit, saith Jehovah of Hosts." Zech. 4:6. This means that the eternal, almighty God of Hosts will never fail in the execution of His eternal purpose of the grace-salvation of His own chosen people, and the graceless condemnation of all who finally reject His grace offer of salvation through faith in His Son or "who receive the grace of God in vain" (II Cor. 6:1) "holding the truth in unrighteousness." Rom. 1:18. God "of old times" spoke "unto the fathers in the prophets by divers portions and in divers manners." Heb. 1:1. He filled them with His Spirit and gave them His Word to deliver to His people and to His enemies. "Holy men spake from God, being moved by the Holy Spirit." II Peter 1:21. Peter at Pentecost quotes from the prophet Joel, "And it shall be in the last days, saith God, I will pour forth of my Spirit upon all flesh: and your sons and your daughters shall prophesy . . . yea, and on my servants and on my handmaidens in those days will I pour forth of my Spirit; and they shall prophesy." Acts 2:17-18.

In the fullness of God's time, after He had offered the fullness—salvation of spiritual, eternal life in His

Son, by His grace-blood atonement, through the belief-trust-faith, to the blood descendants of Abraham, and they had killed God's Messiah, many prophets must speak for Jehovah to all the world. The most amazing, the most astounding, the most inscrutable grace-love of the Triune God, Father-Son-Holy Spirit—is seen in the choice of the sons of the disbelievers and murderers of the Son-Christ of God, and their bondservants and bond-maidens, to be the prophets who shall first of all speak forth to their fathers and owners the very words that Jesus had spoken of God's salvation by grace through faith-belief-trust in the atoning Blood, and in the risen and ascended Messiah, Lord-Christ-Jesus! What human mind can ever possibly, even in glory, comprehend the beneficent-grace-love of the Triune God for all the world of sinners? Peter identified the fulfilment of Jehovah's Word through Joel 2:28-29—saying, "This is that." Acts 2:16. How could those unpopular, uneducated, unpracticed speakers dare to face that crowd at Pentecost and "prophesy the mighty works of God"? No human being *alone* ever could have done so, and there were previous conditions that were absolutely necessary, or they never would or could have prophesied then and there to those people. They obeyed strictly the words of Jesus when "he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me." Acts 1:4. "These all with one accord continued stedfastly in prayer." Acts 1:14. The Lord had already commanded them to "go into all the world and preach the Gospel" of salvation by grace through the belief-trust-faith in the atoning Son of God—Son of Man—Lord, Savior. They must begin at Jerusalem, the capital of the powerful enemies who had rejected and killed Jehovah's Messiah as a blasphemer because He declared himself to be the Son of God, thus making himself equal with God.

Their obedience in remaining in the midst of their many powerful enemies at the risk of their lives expressed their extraordinary fidelity and courage. Their united "stedfastness in prayer" for the promised "Power from on High," to fit them for the otherwise fruitless and suicidal testimony to "the mighty works of God" was unparalleled faith-prevailing petition, persevering for ten days, until supernatural, miraculous, Divine spiritful Power filled them for eternally saving service through "repentance toward God and faith toward our Lord and Savior Jesus Christ," beginning in the saving of three thousand souls in one day! What a large part the supplication of a righteous man avails in the salvation of others! When many righteous servants of the Lord unite and persevere in serving prayer, who can withstand the Power answer of the Almighty Spirit of saving grace! Was not the dying heart cry of Jesus irresistible on the cross when He pleaded with His Father, "Forgive them, for they know not what they do"? Later, when the Jewish authorities had forbidden the servants of the Lord, Peter and John, to speak or teach in the name of Jesus they reported everything to their brethren. "And they, when they heard it, lifted up their voice to God with one accord," and prayed, "Lord, look upon their threatenings, and grant unto thy servants to speak thy word with all boldness while thou stretchest forth thy hand to heal. . . . And when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." Acts 4:24-31. The amazing benevolent-grace-love of the Triune God is revealed in the manifest effects of the infilling Spirit-Power descending upon His chosen servants, specifically and repeatedly in their speaking, preaching, teaching, testifying and healing power, and in the eternal salvation of God that came through the truth so boldly delivered by them.

“And greater works than these shall he do; because I go unto the Father.” Jno. 14:12. The infilling Spirit gave them the power to exercise the highest, most indomitable moral, spiritual courage at the apparent and real risk of the loss of liberty and life of themselves and their loved ones. The involuntary feeling of fear was most natural and inevitable, for they saw and fully realized that they and their loved ones were in imminent danger. Yet they obeyed God by the power of the Spirit. Moral cowardice is most widespread and most deeply seated in some form in nearly every heart. The infilling of the Spirit alone will give power to win the victory over it. “They spoke the Word of God with boldness” and with convincing and convicting and saving power. Stephen was a crown-model of moral, spiritual courage in the *permanent, abiding fullness of the Spirit*, that was always characteristic and manifest. There is no place in the Kingdom of God for the moral coward, the person who habitually serves the fear-god by yielding to the feeling of fear rather than yielding obedience to the God of all grace and power at any cost. “But the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, shall have their part in the lake that burneth with fire and brimstone: which is the second death.” Rev. 21:8. There was reason for dire desperation for their own safety, because of the “mighty works of God” performed in the name of Jesus (whose crucifixion had been secured by bribery on false charges by false witnesses). The rulers’ repeated threats most naturally produced a feeling of alarm that some disciples might really falter in speaking “in the name of Jesus.” Yet their earnest, united petition is not for the lives and liberties of themselves and their loved ones, but for *all-efficient boldness in speaking in the name of Jesus*, and that manifest, divine, beneficent healing shall really continue to identify them as the

servants of the *risen Lord—the Almighty God-Savior-Jesus!* Their most earnest, uplifted heart-cry was immediately granted by manifest miracle in the shaking of the place of prayer, and their *refilling with the Holy Spirit*, and they again “spake the Word of God with boldness,” in the name of Jesus! If we dare to falter, and lack faithful, efficient boldness, let us, by grace, imitate them in prayer. But may we not, by our own *greater grace*, dare even to aspire to the very greatest grace, to the greatest glory to our own most glorious Lord by imitating Stephen in his *abiding fullness of the Spirit*, in his *prayers preventive from spiritfult loss and abiding, all-conquering, victorious faith and abundant, ceaseless, enthusiastic, most courageous boldness in all services?* Of the others it is written twice, “They were filled with the Spirit.” Of him, “*He was full.*” Is our own abiding spiritfult best any too good for our own most glorious Lord and Savior, Jesus Christ?

Stephen was a model in his deep and accurate knowledge of the inspired Word of God in its comprehensive fullness. He knew the biographies and characters of the leaders. He knew the doctrines of God’s grace, and the sins of the people. He knew the prophecies and their interpretations and applications. He knew the blindness and ignorance of the great leaders, their stubborn pride, self-will and self-righteousness, and he knew the causes. His profound and prayerfult and spiritfult study of the Scriptures, and the boldness of his speaking were irresistible, “and they were not able to withstand the wisdom and the spirit by which he spake.” Acts 6:1. We cannot possibly justly and wisely judge the conduct and guilt of the deadly, deathfult enemies of Jesus without profound, prayerfult study of the facts and causes. We must not judge hastily, superficially, or without thoughtfult and just discrimination, in obedience to the commands of Jesus, “Judge not according to appearances, but judge

righteous judgment." Jno. 7:24. "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged." Matt. 7:1. The Pharisees, the powerful, popular enemies of Jesus, originally were the patriotic brotherhood associating themselves together to study and teach their inspired scriptures, practicing and teaching strict obedience to Jehovah's law. Then they added the oral interpretations of their greatest teachers, handed down from generations and sacredly kept. They were the great orthodox party and defenders of the faith against the rationalists and lawless and the lax living of their time. Later they declared that "the traditions of the elders" were of equal authority with the law of Moses, and placed these as a hedge about the law. Then, in our Lord's earthly ministry, they had become *self-righteous salvationists* by the strictest performances of all external acts of legal and traditional ceremonial obedience. The originally appointed typical sacrifice of the law of God, prophetically pointing forward to "the Lamb of God that taketh away the sin of the world," had been changed by them into intrinsic, actual atoning sacrifices for sin. So they became proud, self-conceited, self-complacent, self-righteous "separatists," "going about to establish their own righteousness, not submitting themselves to the righteousness of God." (Rom. 10:3.) "The Coming One" was to conquer all the enemies of the blood descendants of Abraham, and sit upon the military throne of his father, David. The prophecies that seemed to point to a suffering, dying, atoning, self-sacrificing human Savior, that conflicted with the *military savior must have been "figurative" or misapplied*. Thus they degenerated into external formalists, to be seen and praised by men for religious acts of all kinds. Then, without spiritual life, they became hypocrites and finally, resisting the Holy Spirit's miracles, became murderers. We should not charge them with *illegal, conscious murder*,

but with ignorant acts in condemning Jesus as a blasphemer and in condemning Stephen on the testimony of false witnesses, as also for his own personal testimony that he saw the blasphemer, Jesus, standing on the right hand of the throne of God, and for charging them with betraying and murdering Him who was "the Righteous One," and that they had received the law of Jehovah and kept it not. Their real ignorance of the identity of Jesus as Jehovah's Son and Messiah is seen in the prayer of Jesus when He said, "Father, forgive them, for they know not what they do." There must in every case be personal repentance and faith. Peter says, "But ye denied the Holy and Righteous One, and asked for a murderer to be granted unto you, and killed the Prince of Life, whom God raised from the dead; whereof we are witnesses. . . . And now, brethren, I know that in ignorance ye did it, as did also your rulers. . . . Repent ye therefore, and turn again, that your sins may be blotted out." Acts 3:14-19.

Among "the rulers" (Sanhedrin) were Sadducees, a powerful minority of rationalists, who rejected the "traditions of the elders," the doctrine of the resurrection of the dead, angels and spirits. There were conscientious men in minority among the rulers. Saul of Tarsus was sincere and zealous in the service of Jehovah always and in consenting to the death of Stephen, and believed it was his duty to lead and to crush the heresy of those who believed and preached Jesus as the Messiah of Jehovah by destroying the heretics, as he was convinced the disciples of Jesus were. He said, later, "I have lived before God in all good conscience until this day." Acts 23:1. The final denunciations of the scribes and Pharisees by Jesus as a body exposes them as the most remarkable body of externalists in ceremonial, formal, ostentatious obedience to minute details, and in larger religious acts; but sadly deficient in internal, eternal, spiritual

life, and actually guilty of covetousness and other great sins, and finally in the deathful, hellful sin of hypocrisy.

The outstanding, transcendent fullness of the "crown"—Stephen—is seen in the repeated statements of his glorious grace gifts and qualities *in pairs*! "Full of the Spirit and of wisdom," "Full of faith and of the Holy Spirit," "Full of grace and of power"! What a glorious abundance of the best spiritual qualities for the best services for the glory of God! Let us earnestly and perseveringly seek and pray for the best and abundance of these graces seen in our Model! "And they were not able to withstand the wisdom and the spirit by which he spake." "They" were the many gifted, leading, trained, experienced, successful opponents, selected to defeat him and destroy the heresy of the false pretender Messiah, Jesus, by arguments from their Holy Scriptures and by interpretations of their greatest teachers and elders and their ancient and powerful traditions. They and their arguments were annihilated by the "crown" of victory—Stephen—"with the wisdom and the Spirit"! He knew the Scriptures and traditions and interpretations that they knew, and knew other Scriptures and other interpretations that they did not know, or ignored, or rejected, in their proper applications to the scriptural Messiah of Jehovah. "And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning" the Messiah. There was no answer to the masterful, powerful arguments, delivered with the force and boldness of the fullness of the Spirit of God! Deeply humiliated by the exposure of their deeper and more comprehensive misinterpretations of their scriptures, and their ignorance of their proper prophetic applications to Jehovah's Messiah as the atoning "Lamb of God that taketh away the sin of the world," then, in the direst desperation and diabolical last refuge, "they suborned men, who said, 'We have heard him speak

blasphemous words against Moses and against God.' And they stirred up the people, and the elders, and the scribes, and came upon him, and seized him, and brought him into the council and set up false witnesses, who said, This man ceaseth not to speak words against this holy place, and the law: for we have heard him say that this Jesus of Nazareth shall destroy this place, and change the customs of Moses which he delivered unto us." Acts 6:11-14. Stephen was the glorious first crown martyr, model, in motive, method, manner, in dying and death—his coronation hour! "And all that sat in the council, fastening their eyes on him, saw his face as it had been the face of an angel." Acts 6:15. The glorious fullness of the Spirit within him, and the glory of heaven opened made his face shine upon his enemies with the celestial above him, shining down upon him, transfigured him, and made his face shine upon his enemies with the celestial beauty and brightness of God's own heavenly messenger of grace and power as he spoke. His face was like the face of his Lord on the Mount of Transfiguration, to reveal him as Jehovah's own chosen mouthpiece to speak for Him in the greatest grace for their conviction, for their salvation, if they would turn from their sins to God's saving Son. It was the last, final, faithful, loving, loyal message of grace and glory they would ever hear from him in this life. They would look fixedly on his face and listen with strict, intense, concentrated attention and wonder at his boldly delivered, authoritative words. His concise history of the origin and growth and character of their nation for his purpose is a masterpiece of wisdom. It is the faithful history of Jehovah's Grace-Salvation and Israel's disgraceful, self-condemnation in oft-recurrent, overwhelming floods of idolatry and resistance to the spirit-grace of Jehovah's Word in Moses, in the prophets, and finally, and most enormously and fatally, in His Son, in His Holy Spirit, in His own

audible voice from heaven, "This is my beloved Son, hear ye Him"! In closing his unprecedented, unapproximated, divinely appointed, overpowering address with most Christ-like courage, and knowingly suicidal result to himself, he utters the most scathing denunciation to the council that they ever heard from human lips. The council of the nation combined in itself the dignity and authority and power of the United States Supreme Court and Congress. How could human language be stronger and more severe to Israel, the children of promise, the children of Abraham, the rulers, self-satisfied, self-saved, self-righteous, external "keepers of the law and traditions of the elders"! Hear his burning, consuming, maddening charges, blazing forth and burning deep down into their souls and revealing the absence of a single spark of the genuine spiritual life of God necessary to His Spirit-Salvation. "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did so do ye. Which of the prophets did not your fathers persecute? And they killed them that showed before the coming of the Righteous One; of whom ye have now become betrayers and murderers; ye who received the law as it was ordained by angels, and kept it not." Acts 7:51-53. "Now when they heard these things they were cut to the heart, and they gnashed on him with their teeth. But he, being full of the Holy Spirit, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God. But they cried out with a loud voice, and stopped their ears, and rushed upon him with one accord; and they cast him out of the city, and stoned him: and the witnesses laid down their garments at the feet of a young man named Saul. And they stoned Stephen, calling upon the Lord, and saying, Lord Jesus, receive my spirit.

And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep. And Saul was consenting unto his death." Acts 7:54-60; 8:1. When they heard the most terrific charges of the greatest sins, made against them by the angel-faced witness of Jesus, their hearts were filled with uncontrollable, abounding rage, inexpressible in words, and they gnashed on him with their teeth as their last and deepest expression of death-dealing destruction. And immediately, without sanction of Roman authority, or execution by the Romans, became a lawless mob of murderers in their reckless rage and insane thirst for his blood. But Stephen looked not then upon their demoniacal, flushed faces, bloodshot eyes, and grinding teeth, of deathful hate, but, lifting his shining face heavenward, "looking unto Jesus, the author and perfecter of our faith," saw the glorious martyrs of the past ages, the saints of all ages, "who had washed their robes and made them white in the blood of the Lamb," the angels, archangels and transcendent glories of heaven, and the most glorious Person, "the Son of Man standing on the right hand of the throne of power," looking into his upturned, shining face, ready to lift his martyred servant's spirit into his glorious, eternal home by his Lord's spear-pierced side! His glorious testimony of the scene in heaven of the glories of God and the Son of Man in glorified, divine authority led them into shouts of insane anger, and stopping their ears in final, stubborn refusal to hear any further word of testimony, the whole crowd rushed upon him, seized him, dragged and threw him headlong out of the city and stoned him to death. As the stones were crushing out his life he was still "looking unto Jesus," and said, with the assurance of faith and confidence of loving sight, "Lord Jesus, receive my spirit." And then, in fast-failing strength of body and limbs, on his knees with the last remaining

strength of voice, he lifted that dying voice and cried aloud in most earnest single supplication for the murderers of his Lord and himself, in most marvelous, matchless, merciful, benevolent, Christful love: "Lord, lay not this sin to their charge!" Then his broken, crushed, bleeding body lay full-length upon the ground at rest. He momentarily closed his tired, dying eyes, and fell asleep as gently as a babe resting on its mother's bosom. His last petition was like his Lord's petition for His murderers, in spirit, motive and purpose. His meaning was "Lay not this sin to their charge" *eternally*. By grace lead them to genuine "repentance toward God and faith toward our Lord Jesus Christ," the invariable conditions of salvation of every actual, responsible sinner who has reached the age and condition of accountability. "God commandeth all men everywhere to repent." "Except ye repent, ye shall all likewise perish." "He that disbelieveth shall be condemned." "The Gospel is the power of God unto salvation to every one that believeth." "Him that cometh unto me I will in no wise cast out." "He that believeth on the Son hath everlasting life." "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

As the day is closing an old man is standing on the seashore looking westward at sunset, sea and sky and cloud. His head is frosted by many winters. His face is seamed with many marks of age. God's great artist, the sun, wearied with the measureless journey of the day across the vaulted heavens, has laid himself down to rest beyond the western horizon. But, closing the day, at last he dipped his perfect brush in celestial colors and covered sky and sea and cloud with glorious tints of matchless beauty of crimson and purple and gold. Not far from shore a sandbar gleams white, upon which the waves are breaking and moaning and foaming. Near him a noble

ship is about to sail out to sea. Now the colors are fading, the evening bell is ringing. The last call—"All aboard!"—is heard. An aged mother with breaking heart is pressing her only son to her heart and kissing her last farewell. The old man is looking, listening, thinking, feeling, dreaming of the sunset of his own life, and now in his heart he softly sings and prays:

Sunset, and evening star,
And one clear call for me—
And may there be no moaning of the bar
When I put out to sea!

But such a tide as, moving, seems asleep—
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark,
And may there be no sadness of farewell
When I embark.

For though from out our bourne of time and place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar!

BOOK REVIEWS.

I. THEOLOGY, PHILOSOPHY AND APOLOGETICS.

The Evolution Theory: Plain Words for Plain Folks. By Joseph Judson Taylor, M.A., D.D., LL.D. Kansas City, Mo., 1926. Publishers' Press. 111 pp.

The author brings into play his well-known brilliancy, shrewdness and sarcastic ridicule to make ridiculous and contemptible a theory with which he has no patience.

He is the master of a form of dialectic that is equally unconvincing and unanswerable. Unconvincing, that is, for any who are still in a state of inquiry; and unanswerable except by a long and tedious process which, it is safe to say, no protagonist of evolution will undertake.

In the first chapter Dr. Taylor answers the question, "What is Evolution" with a definition limiting it strictly to atheistic, materialistic, evolutionary theory. He thus makes his course easy and absolves himself from all obligations seriously to consider problems that are actually troubling many minds today.

In the "Origin and History of the Theory" we find a hop, skip and pounce upon survey of theories of nature from Thales to Darwin, with a most belittling sketch of "Monsieur Lamarck," an account which no evolutionist would for a moment accept as worthy.

In the chapter on "Evolution and Science" are some keen and pertinent thrusts at false and shallow assumptions and methods of scientists, with a shrewd avoidance of all the strong points suggesting this combination of words. The aphorism, "Organized ignorance is not science" and does not yield truth is finely put, applied with telling skill, and illustrated with amusing examples. "Evolution and the Bible," except for superior brilliancy, is typical of the radically conservative group. Dr. Taylor does not even avoid—which is most surprising in

him—the crude use of the argument against man's animal ancestry, that "God made man in His own image," as if God is primarily and essentially physical!

In the closing chapter on "God's Double Message" we have an eloquent tribute to the Bible and insistence that there is unity in knowledge and truth from both sources. There is the usual insistence that immortality is exclusively a truth of revelation.

This account will show that the reviewer finds this work brilliant, popularly entertaining, confirmatory for the convinced, highly satisfactory to the eager Fundamentalists, irritating to the evolutionists and of little value to troubled souls.

W. O. CARVER.

The Christian Doctrine of the Godhead. By A. E. Garvie. Geo. H. Doran Company, New York, 1925. 496 pp. \$4.00 net.

The volume before us is an interesting example of the outcome of competent and sane scholarship handling the Biblical material with a free hand, but under the guidance of a positive experience of Christ and His power to save. The aim is to express "in the language of today the content of the Christian faith as the writer has apprehended it." The author declares that Christian theology "is concerned with the love of God in the grace of the Lord Jesus Christ unto the communion of the Holy Spirit." The trinitarian formula thus becomes the foundation for the interpretation of the faith. "God as Savior" is the directive principle (p. 26).

The Christian faith is based upon the fact of Christ. Our knowledge of God is not intuitional, nor inferential, nor mystical, but rather experimental and practical. Philosophy must reckon with this religious experience as a part of its data, and scientific scholarship has failed to dissolve Christ into a myth.

The grounds on which the divinity of Christ is accepted are not the Virgin Birth, or the miracles which are not denied, but his moral character, his religious consciousness, and his mediatorial efficacy. (p. 45.) The resurrection is of great significance.

“What the resurrection means is that the work of Jesus the Christ our Lord was not ended at death, and is not merely continued in a posthumous tradition and influence, but that he himself, and no other, in the fullness of his real divine-human personality works on.” (p. 90.)

The categories of thought to be used are the ideas of immanence, progress and personality. The immanence of God is a necessary conception for the understanding of the incarnation. The ancient creeds proceeded upon the theory of a wide separation between God and man in the finite world. They fixed the boundaries of thought about Christ but did not give an adequate interpretation of his Person. The true method is to begin with the unity and likeness of God and man, and proceed from that to the infinite attributes.

The idea of progress or development is essential to any adequate understanding of God's dealing with man, and the idea of personality is the key to a true interpretation.

The author, while admitting the need for affirming the power of God's will in the work of salvation, in order to assure us of that salvation, attacks the Calvinistic doctrine of sovereignty as expressed in the idea of eternal election. He thinks such a choice by God would necessarily destroy man's freedom. He affirms that God's omniscience does not extend to the free choices of man. He only knows all choices as potential. God has infinite resources and secures the stability of His Kingdom by meeting emergencies arising out of man's free choices as they arise. It is, however, a question whether the assumption of such limitation of knowledge on the author's part does not create more difficulties than it settles. God must needs become a sort of opportunist, adapting his action to man's and waiting at every stage of progress for man to take the next step before his own course is determined. What we have usually thought of as Providential guidance and foresight resolves itself into a sort of emergency arrangement—a rushing to the rescue after the unexpected has happened. (See p. 240 ff.) We must, of course, avoid making man a puppet, and shun the peril of falling into pantheism in a new form by over-emphasizing the

absoluteness of God's will. But it scarcely seems necessary to conserve man's freedom at the cost of the divine foreknowledge.

The difficulties of the problem of evil are recognized. But for the Christian the fact that God created the world should be convincing proof that he has infinite resources wherewith to take care of it and work out a glorious purpose in spite of the presence of sin. (p. 312ff.) Revelation is redemptive. The sacrifice of the cross was offered once for all, but the grace conveyed must be appropriated by man. The author agrees with James Denney that the death of Christ was "not merely a natural occurrence, but really divine judgment" (p. 199).

Dr. Garvie holds that in construing the New Testament doctrine of the Trinity orthodoxy has erred in the direction of overemphasizing the conception of three persons in one nature. The tendency has been to give the impression of three Gods instead of one. There is a unity-in-difference as well as a difference-in-unity in the Godhead. Various analogies are examined as a basis for making these ideas clear—such as the duality of subject and object in our personal experience, the ideas of the immanence and transcendence of God, Augustine's distinction of being, knowing and willing in our own personal experience, and also the distinction of loving, being loved and the mutual relations of lover and loved one. Dr. Garvie approaches the conception, however, from the site of psychology and sociology rather than philosophy. He finds the most suggestive analogy in the conception of personality as social and of the community as personal. The individual is incomplete apart from social relations, and society tends to the unity of a single personality.

The book is an able argument to make the great teachings of our evangelical faith acceptable to the modern mind. At some points, in the judgment of this reviewer, the author concedes more than is necessary. In his construction of the Trinity he avoids the metaphysical subtleties and difficulties which have usually attended discussions of this subject, but it is to be doubted whether the analogy from sociology reaches the crux of the question. It is most encouraging, however, to note in

this good-sized volume a fresh illustration of the activity of the minds of men in the realm of theology, and to observe that the essentials of the New Testament faith are maintained by scholars as competent as any of those in the opposing camp who are trying to sink Christianity out of sight in the sea of vague and general religious ideas derived from many ethnic sources.

E. Y. MULLINS.

Landmarks in the Struggle between Science and Religion. By Prof. J. Y. Simpson. George H. Doran Company, New York. 288 pp. \$2.00 net.

Our era is particularly interested in the relations between science and religion. Unfortunately there has been much antagonism where there should have been friendship. The antagonism has grown out of mutual misunderstanding in very large part. And the misunderstanding itself has been chiefly due to the lack of spiritual or religious experience on the part of many scientific men and the lack of appreciation of the aims and methods and spirit of science on the part of many religious men. It is worth while, therefore, to go over the battleground from time to time and point out where mistakes have been made in the past and how they may be avoided in the future.

There are here twelve chapters. They deal with practically all of the issues which have arisen in the conflict between science and religion, or science and theology.

The background of magic and astrology is sketched in chapters I and II. The Hebrew view of the universe, and the idea of creation are set forth in chapters III and IV. The chief crisis in the conflict came about the time of the Reformation and during the years following. Copernicus, with his new view of the solar system; Giordano Bruno, who was burned at the stake for refusing to recant views which are not now questioned, and later Newton, with his discovery of the law of gravitation, were outstanding figures in the conflict between science on the one side and would-be but often misguided champions of religion on the other.

The next great crisis began when the evolution theory was announced by Darwin in his book about the middle of the last century. There is not space here to trace in outline even the discussion of the chapters dealing with the modern struggle. Much of it is tragic in the extreme, and one is often impressed that the contestants are men fighting in the dark. On the one hand the imperialism of science, which has sought to wipe out the great verities of religion in the interest of natural law, and on the other the imperialism of religious thinkers who have imagined that in some way they could dominate scientific research and dictate scientific conclusions, have given direction to the later warfare.

The last chapter deals with "Jesus' View of the Universe." The author says: "The finality of Christianity lies in the experience resulting from the faith that 'God so loved the world that He gave His only begotten son, that whosoever believeth on Him should not perish but have eternal life.' But such a belief is belief in Jesus as the supreme expression of spiritual energy at work in the world process, and in His view of the universe, with outcome in the conformity of the believer's life to His, through His recreative power." In a word, man must adapt himself to nature and he must also adapt himself to God. God is the ultimate Reality. Nature is an expression of His mind. The Kingdom of God progressively comes. Out of this harmony between nature and God it may easily appear that Science and Religion are one in character and endeavor.

E. Y. MULLINS.

Foundations of Faith. By Rev. W. E. Orchard. George H. Doran Company, New York, 1926. 196 pp. \$1.75 net.

The volume begins with the theme The Preparation for Christ, presents the Gospel Portrait, discusses the credibility of the Gospels, The Teaching of Jesus, The Consciousness of Christ, The Death of Jesus, The Resurrection, Virgin Birth, Apostolic Christology, The Christ of the Creeds, The Doctrine of the Trinity, and The Atonement.

There is a helpful chapter upon the Credibility of the Gospels, in which are reviewed modern theories to discredit them. The chapter on the Virgin Birth shows that this unique event holds a place of exceptional importance in relation to the Person of Christ. The discussion of the resurrection accepts the New Testament testimony to the empty grave of Jesus and the power of the resurrection in the triumph of Christianity. The volume in many ways makes plain what has been evident to thoughtful scholars for a long time—that the modern negative and destructive criticism is not the result of the application of principles of scientific historical criticism to the Gospel records, but rather the outcome of a philosophic world-view based on naturalism.

E. Y. MULLINS.

Religious Experience: Its Nature and Truth. By K. Edwards. T. and T. Clark, Edinburgh, and Chas. Scribner's Sons, New York. 1926. 248 pp. \$3.00 net.

The author pays tribute to Schleiermacher for the service he rendered in showing that religion is a free and autonomous activity of man's spirit. He dissents from Schleiermacher's definition of religion as pure feeling. Religion necessarily has cognitive elements. Religious experience is "an experience of God and of our relationship with Him." (p. 18.). Religion cannot be adequately defined without reference to our relationship to God. By religious experience the author does not mean merely the emotional element in religion. He means all that is included in personal religion, thoughts, activities, beliefs, etc., as well as feeling.

The new psychology has shown that instinct, emotion and sentiment play a large part in human life, including religion. In religion we may begin with the emotion of wonder. Out of this arises fear or admiration if the object which arouses the emotion is beneficent. This in turn leads to awe, and awe results in the peculiarly religious emotion of reverence. The religious emotions are continuous with our other instincts and emotions.

In some ways the most interesting and suggestive section of this volume is chapter III, on "The Category of the Numinous." It is in great part a discussion of Otto's book entitled *Das Heilige*. By the "numinous" is indicated the direct experience of God. It is undefinable in other terms, and implies the objective reality of God as well as our own subjective experience. It is an immediately given datum of the religious consciousness. The conclusion as to the reality of God based on the experience is analogous to other conclusions based upon other forms of experience, although the conclusion itself is a very special one.

Religious sentiment is an organized system of emotional dispositions centered about God or the idea of God. It thus becomes a powerful factor of human experience.

In an excellent chapter on "The Influence of Suggestion" it is pointed out that religion, like other forms of human experience, is influenced by the principle of suggestion in its various manifestations. But this in no way detracts from the validity of the claim for reality in religion. The rational faculty combines with suggestion, and religious experience is wrought into personal certainties. True religious experience is a first-hand experience of God and it is this immediacy of experience that makes the truly spiritual religion.

One of the best chapters is that on "The Fallacy of Psychology," in which it is made entirely clear that a psychology which insists that the closed circle of consciousness, as observed by the psychologist, is all the reality indicated in religious experience, pursues a false method. Or rather it confuses description with interpretation. The fact that the religious consciousness may be described in terms of psychological law does not exclude the objective reality of God, the cause of the experience. As well affirm that the opening of the eyelids is all that is needed to explain the phenomenon of the sun, because the sun only appears when we open our eyelids.

Religious knowledge is verified like other knowledge. Experience of God in the soul gives us acquaintance with God. We verify our knowledge of God in many ways. This knowledge has an unique object, but if experience in other realms is

reliable and yields knowledge of objective reality, then religion may and does do the same.

Theology inevitably becomes necessary in the genuine religious life. Its task is to formulate the meaning of religious experience. This formulation is not only permissible but necessary if the religious life is to grow and yield all its legitimate fruits.

The reader could wish that the author had gone on to develop at least the more vital and fundamental phases of Christian teaching or theology. We have many books dealing with the basic principles in psychology upon which religious thought is now conducted. These are valuable, and this volume is one of the best of recent discussions. It is like so many other fine treatises emanating from the teachers of Scotland. It is thoroughly up to date in its knowledge, and along with this the author brings an adequate knowledge and appreciation of Christianity. But we do need more books giving us the application of the principles here expounded in the field of Christian theology. We need to have the implications of the psychology of religion carried through in the realm of Christian teaching. When this is adequately done we shall have one of the most satisfying of all apologetics for Christianity. The author of this volume has admirable equipment for the additional task. It is to be hoped that he will soon give us another volume.

E. Y. MULLINS.

The Nature of Religion. By W. P. Patterson. George H. Doran Company, New York. 508 pp. \$4.50 net.

The Gifford lectures for 1924-25 at the University of Glasgow are contained in this volume, and the book is one of the best specimens of the printer's art, and in this respect is like so many other volumes coming from the Doran press.

The method of the author is to begin with the facts of religion in its broadest meaning, and on this foundation rear the structure of religious thought. An interesting chapter is devoted to *Types of the Religious Subject*. Man as man, the convert, the saint, the natural community, and the ecclesiastical

community are examined. In the individual series the order of importance is indicated in an ascending scale, the human being, the convert and at the top of the list the saint. The question as to the greater importance of the saint or the church for the understanding of religion is answered in favor of the saint and prophet, although the ideal of the church is recognized, even where empirically it has had many defects.

In a chapter on Religion and the Instincts the author accepts the view that, for man as such, there is a distinctive religious instinct, and this must be reckoned with in any reconstruction of religious thought.

The theories for explaining religious experience are classified as immanent and transcendent, or those which find all the causes within the soul and those which require God to explain religious experience. The author accepts the latter view.

In the chapter on the Chief End of Religion various conceptions are examined. But the author adopts the Christian view that it is a spiritual salvation which Christianity brings. In the light of this idea most of the objections fall to the ground. It is easy to misjudge Christianity unless one first grasps its own revelation of God and what God aims to accomplish for man.

Chapter IX, on Religion as Light, gives an interesting review of theories as to the intellectual element in religion. That religion had its origin in a belief arrived at by a process of reasoning by man is shown to be without justification. Religious knowledge is of great importance, but there has been variation in the degree of its importance at different periods. The independent value of religious knowledge is affirmed in one age. Then follows a period when this importance is exaggerated. This in turn gives place to an age of depreciation of knowledge in religion.

Knowledge was the watchword of Brahmanism, which became a system of religious philosophy. So also Hebrew prophecy stressed knowledge, and Christianity reaffirms the prophetic doctrine of the necessity of saving knowledge. The knowledge required for salvation in the apostolic age was knowledge of the facts of the life, death and resurrection of Christ. In later

ages elaborate doctrinal systems arose and were imposed as conditions of salvation.

We are now in the third stage, mentioned above, wherein knowledge in religion or theology is depreciated. But it is a passing phase. Christianity loses its power when it can only appeal to the emotions and advise men to be good. There is no doubt that we are approaching a new period when Christian knowledge will come back to its true place and religion will renew its strength.

The practical forms of appeal to the Divine Being in religion are given as the way of coercion, in which various means are employed to compel the Deity; the way of ingratiating, as in prayer and the offering of gifts; the way of moral obedience, or good conduct; and finally the way of faith or trust in God. The latter is the Christian way and it has vindicated itself abundantly in Christian history.

Neither theology nor science, according to the author, may dogmatize about the origin of religion. "Even when mankind is embraced within the general scheme of evolution," says the author, "the picture of the original condition may be painted very differently according as the chief motive is discovered in the animal inheritance or in the specifically human endowment." The author holds, however, that a creative act of God was necessary in the production of man. In him as created there was an inherent yearning for and impulsion toward God.

The truth of religion may be affirmed in three senses: (1) the first principles or axioms underlying faith; (2) religion in its highest expression in Christianity; (3) the validity of the Christian idea of God. The following general arguments are given to justify faith: 1. Religion has served a useful purpose in history, which creates a presumption in its favor. 2. The sublimity of the culminating doctrines of religion, such as the idea of God and its influences as a key in solving the problems of the universe. 3. The self-evidencing power of religion, especially Christianity's teaching about God and His relation to the world. 4. The extraordinary setting of the original message of Christianity. 5. The support to the Christian doctrine

of God given in the manifestations of the Divine Being in works of creation and Providence. 6. The idea of salvation in Christianity.

This volume is an exceedingly valuable general survey of the Nature of Religion, and will prove useful in aiding modern readers in their efforts to understand the relation of religion in general and Christianity in particular to the scientific and philosophic culture of our times.

E. Y. MULLINS.

What Is Faith? By J. Gresham Machen. The Macmillan Company, New York, 1925.

This is a notable book. It is well worthy of careful and protracted study by our ministers and laymen. It furnishes a key which explains the attitude of a group of excellent and beloved brethren in the Presbyterian Church, U. S. A. The positive contents are thoroughly orthodox and supported by accurate biblical scholarship. The intellectual acumen of the Princeton professor is beyond question. He is rendering valuable service to those who will really study and master the full meaning of the weighty utterances found on many of the pages of this and his other published volumes.

The introduction deals finely with the current Pantheism, Mysticism and Positivism. "Faith in God" shows how Nature, conscience and the Bible contribute to our knowledge of the Supreme Being. "Faith in Christ" demonstrates that the facts as to Jesus found in the Scriptures condition any real knowledge of a faith in Him. The Gospel of Jesus was and is a Gospel about Jesus. Every chapter has a kernel of profound truth admirably presented; but the most masterly part of the volume is the discussion of "Faith and Works," which reconciles Paul and James on the basis of an exegesis which cannot be gainsaid. The central principle of the whole book, that faith is based on knowledge and issues in knowledge, receives full proof and clear exposition.

But there are some defects which mar this attractive volume, rendering its study valuable in order that others may avoid the

mistakes which much reduce its value. There is a lack of poise and balance which is surprising and in some cases even to the point of perfect sanity. Some criticism of Dr. A. C. McGiffert's "The God of the Early Christians" is demanded by truth, but to characterize it virtually as atheistic or non-theistic Christianity is unreasonably severe (p. 56). The author's review of Dr. Mullins' sound, judicious and sane book, "Christianity at the Cross Roads," found in Princeton Review of January 1926, very strangely presents exactly the same criticisms as those issued in the "Searchlight" by a certain notorious and pugnacious Texas ecclesiastical mountebank.

Dr. Machen seems unable to find anything worthy of approval anywhere in the modern world, or life, or mind. "The intellectual decadence of the day is not limited to the Church or to the subject of religion, but appears in secular education as well" (p. 15). "This anti-intellectual tendency in the modern world is no trifling thing; it has its roots deep in the entire philosophical development of modern times" (p. 4). . . . "Civil liberty is slowly but steadily being destroyed in the interests of a soul-killing collectivism that is worse in some respects than the tyrannies of the past" (p. 181). Statements like these need qualification and modification in order to be true. A logician like Dr. Machen ought to know the difference between particular or partial affirmatives or negatives and universal affirmatives and negatives.

A certain aggressive bitterness will creep in to the injury of the spiritual influence and effect which is so much to be desired. For example, "The period of apparent harmony in which the church in America found itself a few years ago was, I believe, a period of the deadliest peril. Loyalty to church organization was being substituted for loyalty to Christ; church leaders who never even mentioned the center of the Gospel in their preaching were in undisputed charge of the services of the church; at board meetings or in the councils of the church, it was considered bad form even to mention, at least in any definite and intelligent way, the Cross of Christ" (pp. 40-41). No comment is needed over this sad, blistering and unwarranted indictment.

In conclusion, it is a deplorable calamity that so orthodox a theologian, so convincing an apologete, so masterly a logician, so able a controversialist and writer should so reduce his influence and mar the wonderful service he might otherwise render. The contrast with Dr. Patton's book has its lesson for every reader.

THORNTON WHALING, M.A., D.D.,
Prof., Theol. Pres. Theol. Sem.

Providence—Divine and Human: A Study of the World-order in the Light of Modern Thought. By E. Griffith-Jones, B.A., D.D., Author of "The Ascent Through Christ," "Faith and Immortality," etc., etc. Vol I, "Some Problems of Divine Providence." New York, 1926. George H. Doran Company. 316 pp. \$2.50.

With capacity and equipment Dr. Griffith-Jones has undertaken his greatest task, thus far, outlining a Christian world-view which utilizes modern scientific research and philosophic thought. It is a worthy and worthwhile undertaking; and the first half of it is highly gratifying. The next volume will be awaited with eagerness.

A professed adherent to an *Epigenetic theory* of Evolution, the author finds place for its constructive use in the redemptive process of a world that is to be conceived as ultimately and teleologically a personal universe. One finds here the same general type of spiritual monism at that of Bowne, Blewett and Ward. An Introduction analyzes and explains "The Eclipse of Faith in Providence." Book I treats "The Christian Theory of Providence" in two chapters; Book II "The Problem of Purpose" from the standpoint of *Critical Objectives, Dysteleology* and *Constructive Argument*; Book III "The Problem of Evil" considered as *Limitation and Error*, as *Suffering*, as *Sin* with both ultimate and empirical aspects, and finally as dealt with an affected by "The Way of Redemption."

With acute analysis and with convincing fairness the author deals with opposing views. The work is a distinct contribution toward the adjustment of this generation to a Christian view of the world.

W. O. CARVER.

Five Minutes Daily with Luther. By Jno. T. Mueller, Professor of Theology, Concordia Theological Seminary, St. Louis. Macmillan Company, 1926. 375 pp. \$2.00.

Dr. Mueller has arranged for every day of the year a Scripture passage with Luther's comments on that passage in such a way that this volume may become a devotional manual, and at the same time let Luther call us back to an unshaken faith in the Bible as the Word of God and in Jesus Christ as the only Savior.

The translations from Luther's commentaries and other works are so made as to leave the ruggedness of Luther's nature as well as his abiding faith undimmed. Every great doctrine of the evangelical faith is brought into new light, and the character of Luther receives new glory as one sits with him as he reads and comments upon the Scriptures.

There is not only a complete index of Scripture passages, but, even more useful, an index of subjects treated, which make the book helpful and available at once to the reader. The work is well done as to printing and binding, and the book is small enough to be carried as a companion or compendium for devotional reading for the busy man who is much from home.

F. M. POWELL.

The Chain of Life. By Lucretia Perry Osburn. Illustrated. Charles Scribner's Sons, New York, 1926. XVI+189 pp. \$2.00 net.

Mrs. Osburn has undertaken to give a popular outline of the source and course of biological existence on this earth as interpreted by the evolutionary theory, of which her distinguished husband is one of the outstanding exponents.

For her Evolution is "a law as fixed as gravitation; it is no longer a theory. To speak of Evolution as a *theory* is a misuse of terms. The *process* and methods are also more or less perfectly known. The *causes* are still only partially known—and this is the only debatable part of Evolution today."

"A brief history of life on the Earth from the beginning is herein given." This is done in eight chapters. The use of such terms as "probably," "perhaps," "it is supposed," etc., show how extensively still the details of a law so "fixed" are yet—for how long—in the realm of guesswork. And one needs to keep in mind here, as in all such books, that the *illustrations* are not photographs but theoretical, conjectural designs, in the main.

What a debt we do owe to those painstaking investigators and experimenters who so patiently seek to discover and bring to our knowledge the ways of Him who maketh all things after the counsel of His will. We could wish that all those who track His ways and find His laws would reverently recognize Him and help us the more to learn how to work with Him to bring ourselves and all the life on our earth unto the ideal toward which He is working by His forces and with His laws.

Mrs. Osburn has succeeded in making fairly intelligible the theory of life as at present interpreted by those who have done the fullest measure of discovery and of constructive theorizing in this transcendently fascinating and enlightening field. And the book is an attractive volume.

W. O. CARVER.

The Leaven of the Sadducees, or Old and New Apostasies. By Ernest Gordon. The Bible Institute Colportage Association, Chicago, 1926. 263 pp. \$1.50 net.

The Sadducees here under review are the Unitarians. The arraignment is severe and the condemnation unmoderated by any compromise in reason or sentiment. Yet the work is not undignified nor at all to be classed with the literature of violent invective. With painstaking care and the method of scientific research and analysis Mr. Gordon has exposed the origin, spirit and works—and lack of works—of American Unitarianism. Quotations and citations are almost innumerable and are almost wholly from Unitarian sources and witnesses. In this the work is remarkable, convincing and unanswerable.

That the Unitarians are likened to leaven is following the very idea and words of the late Dr. Charles W. Eliot and the thought of Unitarian leaders generally, as also their deliberate practice and announced method.

The doctrines of the Jewish Sadducees and the modern Unitarians readily suggest their classification in the same order.

The work is comprehensive and complete. It will serve to show many the nature and direction of certain modernistic tendencies in some evangelical quarters. W. O. CARVER.

Fundamental Christianity. By Francis L. Patton. The Macmillan Company, New York, 1926.

This is a wonderful book. One of the most gifted, scholarly and philosophic theologians of our day has compressed into one volume the ripe results of three-score years of study, reflection and Christian experience. Every thoughtful minister who wishes to study Biblical and religious truth in the light of his own day can not afford to fail in the mastery of this epoch-interpreting and epoch-making book.

The breadth and compass of "Fundamental Christianity" is one of its most striking marks. The essential truth in well nigh every realm of current religious debates and division is stated in clearest terms by a master in both philosophy and theology. The first chapter, entitled "The Theistic View of the World," covers the field of philosophical apologetics in a way which brings it right up to date, stating and then refuting the false modern systems as expounded by their ablest advocates. The second chapter, on "The Seat of Authority in Religion," does this same service for what technical theologians call Bibliology or Introductory Theology. Chapter III discusses the "New Christianity" in a strikingly original and unique way which must be enlightening to the unprejudiced and open reader. Hegelianism, Ritschlianism and the Naturalistic interpretation of Christianity all receive their due deserts, while true historical criticism of both Old and New Testament is justly evaluated.

Chapter IV deals with the central truth of the Christian religion or "The Person of Christ" by a method combining both solid scholarship and dazzling simplicity.

The sections dealing with "Specific Proofs of the Divinity of Christ," "Cosmic Effect of the Incarnation," "The Incarnation and Immortality," while absolutely convincing to reason, would make powerful, popular sermons. The last chapter, on "Pauline Theology," is so masterly that description is vain, and careful and protracted study will be repaid a thousand fold.

One of the chief charms of Dr. Patton's book is that he recognizes that the modern church, with some exceptions, is loyal to Christ and the Scriptures; and that he appreciates the achievements made by the modern mind in both science and philosophy. A still more winsome trait is that not one single harsh, vituperative or vitriolic statement mars the beautiful Christlike spirit and temper displayed by this most gifted and successful of modern apologetes. THORNTON WHALING.

II. SERMONS, LECTURES AND ADDRESSES.

Jesus and Our Generation. The Barrows' Lectures, 1924-25. By Charles Whitney Gilkey, A.M., D.D., Minister of the Hyde Park Baptist Church, Chicago. The University of Chicago Press, Chicago, Ill.

In his preface the author tells us, "It was evidently felt that this time the lecturer might well be one who could speak for and to the younger generation, which is not less self-conscious in the Orient than in the West."

These lectures may, then, be taken as the expression of the religious attitude of the university-trained youth of the West to the educated youth of the Orient. As such it is an interesting study. At the outset one notes that theological terminology is conspicuously absent. There is no effort anywhere to give a theological or metaphysical interpretation of Christ and his religion. The approach is ethical, not theological. The empha-

sis is upon the historical personality of Jesus, and upon his spirit and life more than upon his teaching; though the latter is by no means neglected. There is no lack of reverence. On the contrary, as the author comes closer and closer to the person and character of Jesus, his reverent enthusiasm grows in intensity and depth; and in his last two lectures—"The Lordship of Jesus" and "Jesus and the Future"—one feels the pulse of genuine spiritual power, and involuntarily there rise to the reader's lips the words of Thomas' confession, "My Lord and my God," as the only appropriate expression of one's feeling.

C. S. GARDNER.

III. BIBLICAL LITERATURE.

Literature of the New Testament. By Herbert R. Purinton and Carl Everett Purinton. Charles Scribner's Sons, New York, 1925. 186 pp. \$1.25.

This volume is in fact a brief introduction to the literature of the New Testament. The results of modern discovery and research have been used to some advantage. The authors do not hesitate to state theories as facts: on page 145 in the discussion of the Fourth Gospel this sentence occurs, "To meet the demands of the new era an unknown writer, who was thoroughly versed in the Synoptic Gospels and in the letters of Paul, wrote the Gospel which the Church afterward called by the name of John." It is easy to read, and has some merit.

W. HERSEY DAVIS.

His in Joyous Experience: Paul's Epistle to the Philippians. By Norman B. Harrison, D.D. The Bible Institute Colportage Association, Chicago, 1926. 96 pp. Paper, 50 cents. Cloth, 75 cents net.

Dr. Harrison has made a devout study of Philippians for class use (young people). He has outlines and charts adapted to work of that sort.

A. T. ROBERTSON.

Kurzgefasstes Lehsbuch des Neustamentlichen Griechisch. Von Johannes Warns. 1925. Verlag der Evangelischen Buchhandlung P. Ott in Gotha, Germany. 200 pp.

The author is a German Baptist and is Direktor der Bibelschule, Widenest, Rheinland. He has written other books like *Die Taufe* (1913), *Russland und das Evangelium* (1920). The first is interesting since it shows that there are some in Germany who understand clearly New Testament teaching on baptism. The volume on Russia has many pictures of German Baptist mission work in that country. The New Testament Grammar is for beginners and does the same service for German students that Davis' Beginner's Grammar does for English readers. It is not quite so up-to-date as the work of Davis, but it opens the door for a knowledge of the Greek New Testament.

A. T. ROBERTSON.

The Unguarded Gate. By Floyd W. Lambertson. The Abingdon Press, New York. 208 pp. \$1.25.

One of the most difficult problems which the modern pastor meets is how to bring messages to the children of his church which will be effective and attractive, yet without the quality of affectation, or condescension, or triviality. Many pastors are discovering that graded worship and graded sermons are as necessary as graded Sunday School literature, and that the children of the church cannot be held by preaching services pitched wholly upon the adult plane. He is likewise discovering that the burden of preparing a worthwhile five or ten-minute talk for the children every Sunday, if the high standard suggested is maintained, imposes a task upon him even greater than that of preparing his adult sermons. Pastors who thus take seriously their responsibility of ministry to the children of the church will welcome this volume of sermons for children. They are distinctly "different." They are not mere anecdotes or re-hashed moralizings, but are based upon children's interest in people and things, and are intrinsic rather than extrinsic in

their appeal. The "sermons" undertake to apply, in a limited way, the so-called project principle in education, the effort being made to secure whole-hearted, purposeful participation on the part of the children, rather than mere passive listening. The theme running through the entire series is "character building," the aim being to reach a climax on decision day. Pastors who work with little children will find this a mine of helpful suggestions.

G. S. DOBBINS.

Behind the Third Gospel: A Study of the Post-Luke Hypothesis. By Vincent Taylor, B.D., Ph.D. The Clarendon (Oxford University) Press, New York City, 1926. 279 pp.

Dr. Taylor is convinced of the worth of the Proto-Luke hypothesis urged by Canon B. H. Streeter. He holds to the Lukan authorship of the Gospel, but thinks that Luke had, besides Q (the Logia) and Mark, another important document termed Proto-Luke. He makes a careful and scholarly research into all phases of this technical discussion for its value in Synoptic Criticism. The truth is probably Luke had access to many documents of which we know nothing. He read them all with skill and discernment, as he explains in Luke 1:1-4. I doubt if it can be shown that he had only three.

A. T. ROBERTSON.

The Text of Acts. By James Hardy Ropes, Hollis Professor of Divinity in Harvard University. Vol. III in *The Acts of the Apostles*, which is Part I of *The Beginnings of Christianity*. Edited by F. J. Foakes-Jackson, D.D., and Kirsopp Lake, D.D. 1926. 464 pp.

Professor Roper has produced a monograph on the text of Acts that gives one a just presentation of the complicated data. The outstanding fact is the difference between the text of B and the text of D. After a careful discussion of all the issues involved Professor Ropes gives the text of Codex Vaticanus and

that of Codex Bezae on opposite pages. This is an extremely restful service. Thus the student can see at a glance precisely what the variations are. In footnotes comes the opinions of modern editors, the old Uncial and the Antiochian texts. I have only one objection to this handsome and worthy volume. The pages are uncut and test the patience of a busy man. But it is a noble piece of work.

A. T. ROBERTSON.

The Spiritual Genius of St. Paul: A Contribution toward the Re-interpretation of His Message. By Rev. D. M. Ross, D.D., Author of "The Faith of St. Paul," "The Christ of Faith and the Jesus of History." George H. Doran Company, New York, 1926. 254 pp. \$2.50 net.

This noble volume by D. D. M. Ross received notice upon its publication in Britain by Hadden and Stoughton. It is cause for congratulation that the George H. Doran Company have published it in this country. The author shows how for Paul the new creation in Christ gave him A New Ideal of a Good Life, A New Understanding of God, A New Outlook upon the World, and The New Vision of Immortality.

A. T. ROBERTSON.

The Fourth Gospel: Its Historical Importance. By Chancellor P. V. Smith, M.A., LL.D. 1926. The Society for the Promotion of Christian Knowledge, London. The Macmillan Company, New York. 146 pp. 3sh 6d net.

The author is an ecclesiastical lawyer of note who makes a strong plea for greater credit to the historical value of the Fourth Gospel than some critics are willing to allow. He is not a technical critic, but he makes a noble plea and one worthy of consideration. The Fourth Gospel cannot properly be thrown to the scrap heap. It is the noblest of all books.

A. T. ROBERTSON

IV. COMPARATIVE RELIGION AND MISSIONS.

Grains of Rice from a Chinese Bowl. By Ida Belle Lewis, President of Hwa-Nan Union College, Foochow, China, Author of "Education of Girls in China." With Introduction by Prof. Isaac T. Headland, Author of "Chinese Mother Goose Rhymes." Illustrated. New York, 1926. Fleming H. Revell Company. 123 pp. \$1.25.

If judged purely as a volume of short stories, this book must be given high rank. As a series of insights into China's ancient, modern and transitional experience it should be classed as an expert achievement. As a study of samples of missionary experiences it is equal to the best. In short, here is a rare, readable, teaching little book.

W. O. CARVER.

The Moslem World of Today. Edited with a Foreword and a Closing Chapter by John R. Mott, Chairman, International Missionary Council. George H. Doran Company, New York, 1926. XV+420 pp. \$2.50 net.

Is there a new Moslem world? Is there in process a new Mohammedanism? Are the changes in the followers of the Prophet of Arabia within this century radical and revolutionary or only superficial and formal?

Is the ferment and readjustment now in process of vital importance to Christianity and of urgent concern to the leaders of the Christian world movement?

One cannot imagine a better way of getting answer to these and all similar and subsidiary questions than by the study of the twenty-three papers brought together in this volume. That Dr. Mott's editorship has been mainly incidental while the writers are left to express their personal convictions and bear their personal responsibility will leave the reader some work of humanizing and adjusting here and there, but also will give him the advantage of freely expressed differing viewpoints. The writers bear the names which any student of Islam would

expect to see—names well known for their competency in this field. There are the names of Barton, Gairdner, Harrison, Hurgrouje, Margalivett, Mott, Richter, Speer, Twemer, and a dozen others.

All phases of the question, in all lands, will be found more or less fully discussed in these papers. An extensive Index enhances the value.

W. O. CARVER.

V. CHURCH HISTORY.

Who's Who of the Oxford Movement. By B. C. A. Windle, Ph.D. The Century Company, New York, 1926. 251 pp. \$2.00.

Sir Bertram Windle is known throughout England, both as a scientist and as an author of many books, one of which, "The Church and Science," was awarded the Gunning Prize of the Royal Victoria Institute. In this present volume the author brings to bear the usual painstaking care, fair dealing and excellent presentation that characterize all his writing. The author began his study of the Oxford Movement over forty years ago and has left no stone unturned to reveal all interesting facts—favorable or unfavorable—concerning the men who had part in it.

The first part of the book, 71 pages, gives a brief story of the movement. This is done with a master hand from a fund of fact and observation which few possess in such measure as does the author.

Then the author proceeds to give brief biographies of the persons connected with the movement. The outstanding ones, of course, are more or less familiar to the student, but in short, available and reliable biographies he has given the needed information about the host of men who in any way contributed to that movement.

This is a real "handbook" on the Oxford movement. It will serve as the source book for the student and a reference book for the casual reader for years to come. It deserves a

wide circulation and a constant study. Dr. Windle has rendered an invaluable help to all who are interested in great movements and Religious History.

F. M. POWELL.

The Truth About Mormonism. By Jas. H. Snowden. Geo. H. Doran Company, New York, 1926. 369 pp. \$2.50.

Dr. Snowden is known to all students of religion and psychology for his many helpful volumes in both subjects. In the present volume there is the expected insight, clearness and fairness that characterize all his work.

The truth about Mormonism is just what the title suggests. There is utter absence of the usual harangue and billingsgate one so often finds in such works. The author has gone deep into the sources and has given us a clear, unprejudiced estimate of these peculiar and peculiarly dangerous religionists. There are twenty-one chapters, which begin with "The Roots of Mormonism" and carry us progressively through its history, ending with a chapter on "Mormonism Today."

The book is not only good history but very delightful reading. Nearly a hundred years has passed since Joseph Smith initiated the imposture which, by the aid of Rigdon, and later Brigham Young, has spread all over the world. This book deserves a wide reading, for Mormonism is peculiarly an American as well as devilish product.

F. M. POWELL.

Christian Fundamentals. By A. C. Baird. Chas. Scribner's Sons, New York, 1926. 304 pp. \$2.75.

The substance of this interesting and painstaking volume was given originally as the "Murtle Lectures on Christian Evidence" and delivered to the students of Aberdeen University during the session of 1923-24. However, for publication in book form, the lectures were largely rewritten.

The author states that the aim of the book is "to present in concise form and in simple language a historical exegetical and apologetic study of each article of the Apostles' Creed." This the author does in a worthy way.

Beginning with a chapter on the "credibility of the witnesses for the creed," followed by "The Origin and History of the Apostles' Creed"—which chapter is worth many times the price of the book, the author discusses in a unique way and an engaging style each article in the creed.

The author makes it clear that the so-called "Apostles' Creed" is not nor was ever a "creed" in the conciliar sense, but was and is, with few exceptions, the blunt, bold statement and abidingly real beliefs of Christians in every age. Prof. Baird has done a hard task well, and students of Christian history and all lovers of Christian truth are indebted to him for this superb volume.

F. M. POWELL.

Broken Lights. By Harold Begbie. George H. Doran Company, New York, 1926. 173 pp. \$1.50.

This is one of a great host of books that are being written today in the alleged interest of Christian union. The "man in the street" always assumes a size quite out of proportion to any religious ideas he ever has. The author, like all others who write in similar strain, greatly overstates the "bewilderment of the public mind" concerning religion and then proceeds to add fresh confusion to any honest doubt that may be in existence.

After a short and rather unsatisfactory chapter on "God and Personality," the author gives his estimate of the "Roman Catholic Church," "Anglo-Catholicism," "Liberal Evangelicalism," "Modernism in General," "Conservative Modernism," "Left Wing Modernists," "Practical Mysticism," "Modern Agnosticism," and closes with a sort of plea for a get-together of all forces on a non-partisan basis.

There are many good things in the book, not much new; there is rather a poor estimate of the Christian forces and ideals of England and seemingly no understanding of conditions outside of England at all. There is right much evasion and piousdribble, which one would scarcely expect from the author of "Twice Born Men."

F. M. POWELL.

VI. PRACTICAL THEOLOGY AND SOCIAL REFORM.

Where Do You Live? By Charles Reynolds Brown, Dean of the Divinity School, Yale University, New Haven. Yale University Press. 1926.

In his preface the author challenges the statement heard frequently today that university students are drifting into irreligion. He thinks, on the contrary, that the religious life of educated young people is only breaking away from certain long-accepted standards and blazing new paths for its own expression.

In these talks to the students of Yale he is attempting to meet their peculiar needs. The emphasis is placed upon the ethical aspects of Christianity; and there is no effort made to correlate the new knowledge the student is acquiring with the old theological standards. These talks abound in practical suggestions as to the conduct of life and ethical appeals projected upon the background of the reality of a righteous God and the moral leadership of Jesus.

C. S. GARDNER.

American Villagers. By C. Luther Fry, Author of "Diagnosis of the Rural Church," etc. George H. Doran Company, New York.

This volume was prepared and published under the auspices of The Institute of Social and Religious Research—"The Village," according to the definition used in this research is a community, incorporated or unincorporated, of two hundred and fifty to twenty-five hundred people. In the United States Census all such communities are classed along with the open-country population as "rural." One of the most important results of this study is to show beyond all doubt that such a classification is fallacious and misleading. It has vitiated nearly all the results of previous studies of rural life; for it is demon-

strated that the village populations differ in many respects more from the open-country population than from the city populations.

Many important and interesting facts are brought out as to the growth of villages, the functions which such aggregations of people perform and the mental attitudes characteristic of such communities. The Institute is working along a fruitful line in this investigation.

C. S. GARDNER.

American Relations with China. Published for the Conference on American Relations with China by the Johns Hopkins Press, Baltimore, 1925. 191 pp.

This valuable volume is "A report of the Conference held at Johns Hopkins University, September 17-20, 1925, with supplementary materials, and arranged to be of use to discussion groups, current events clubs, and university classes."

This Baltimore Conference was one of quite unusual importance. It brought together for frank and friendly discussion Chinese and Americans with a Britisher or two; officials and private citizens; missionaries and statesmen; Christians and non-Christians; technical experts and cultured men and women who, while not experts, were instructed friends of China and of America.

The aim was to bring about a full understanding and make a true interpretation of the existing relations with their history and of the ideal relations that should exist between China and other countries, especially America.

On the various topics there was a relatively brief opening of the discussion in a prepared paper. Then a free discussion followed. We are fortunate to have stenographic reports of these discussions in detail. No other single volume can be so valuable for a clear understanding of the present crisis in the international relations of China, and for reaching just ideas of the duty of America and of Americans in the crisis.

W. O. CARVER.

The Local Church. By Frederick H. Agar, Secretary of Stewardship and Church Efficiency in the Northern Baptist Convention. Fleming H. Revell Company, New York. 88 pp. \$1.00.

Dr. Agar's "Efficiency Books" are so well-known that the announcement of another volume at his hands always attracts interest and attention. In this book, however, Dr. Agar has left the beaten path of practical methods, and has undertaken something of a critical evaluation of the church as an institution in our day. He sets up for a Christian church a very high ideal, and then shows wherein the churches of his religious group are failing or succeeding in attaining unto this ideal. He then proposes a program of leadership, financing, objectives, that will build a church for the future that will realize the purposes of the Founder and Head of the church, Jesus Christ, to whose ideals he is supremely loyal. Pastors will find this an exceedingly stimulating and helpful discussion.

G. S. DOBBINS.

Practical Faith. By Harold Anson. The Century Company, New York. 194 pp. \$1.25.

This is a series of essays in which the author frankly adopts the "modern" standpoint, and undertakes to interpret religion in terms of practical need and every-day life. He contrasts the artificial, mythical, traditional interpretation of "religion" as it was dispensed a generation or two ago among children of high-churchmen with the more vital, real, practical interpretation which he would have given to this great word in our day. Evidently the writer does not take into account the fact that the "orthodoxy" which he despises was for a vast multitude of people made vital for practical righteousness and happy living, and that it is not of necessity divorced from the life of every-day goodness, as he seems to imagine. His purely pragmatic religion, that would make God a Great Idea and Jesus a Great Ideal, has a hollow sort of ring about it. He pictures beautifully the Christian Way of Life, and exalts the noble ideal which it

presents, but proceeds at once to cut the very nerve of it all by denying any necessity or even possibility of "conversion" in which a change of heart takes place through repentance of sin and faith in Jesus Christ. "Salvation" is deliverance not only from moral disorders, "but from such disorders of the mind as intolerance, superstition, and the imbecilities of pietistic religion." Christ is coming again; but "his new coming is the coming of ordered science, in which the mind comprehends with reason what the heart with enthusiasm conceives." The new "faith" of the writer may be "practical," but it is quite doubtful if it will work, or if it would be of much value for the great masses of people if it did.

G. S. DOBBINS.

Business and the Church. Edited by Jerome Davis. The Century Company, New York. 383 pp. \$2.50.

This is a symposium, and is particularly remarkable and valuable because of the men who have contributed to the making of the volume. There are twenty-two contributors, included among whom are Henry Ford, Roger W. Babson, John D. Rockefeller, Jr., Sam A. Lewisohn, Edward A. Filene, Arthur Nash. These men, representatives of modern "big business," are friendly to religion and the church, but do not think in theological or ecclesiastical terms. Religion to them is an intensely practical thing, and the church an institution which must be judged by its fruits. Their criticism of the church is, for the most part, constructive, and their evident desire is to make suggestions which will help the church to be of more real and practical value in the solution of the many industrial problems with which the world is today confronted. For instance, Henry Ford discusses "The Need of Social Blueprints," in which he attempts to apply his principles of social betterment to society at large; John D. Rockefeller, Jr., discusses "Representation in Industry," and outlines his ideals; Edward A. Filene, one of the greatest merchants of today, discusses "Business as a Factor in Progress"; Arthur Nash, popularly known as "Golden Rule Nash," discusses "The Organized Church and Organized Labor."

Some other questions discussed are: "How Can the Church Aid Industry?" "What Can the Church Do for Labor?" "What Can the Minister Do with Labor?" "What Facts Should the Church Know about Industry?"

Here is a book that no preacher, who wants to keep in touch with modern thought in the industrial world, can afford to neglect. The preacher will, of course, not always agree with these business men in their interpretation of religion and the function of the church, but it will be immensely worth his while to know what they are saying and why they are saying it. The editor has rendered a distinct service in bringing together these messages from a group of the foremost industrial leaders of our day.

G. S. DOBBINS.

VII. PSYCHOLOGY AND RELIGIOUS EDUCATION.

The Psychology of Leadership. By Henry Edward Tralle, Th.D. The Century Company, New York City. 234 pp. \$1.75.

The title of the book is very suggestive in that it hints not so much of a technical discussion of that field of thought which witnessed a renaissance with the beginning of the twentieth century and became an outstanding realm of investigation, but rather that it places in clear perspective the problem of leadership and emphasizes the necessity of applying to that problem the principles which psychology, as a science, has set forth in sharp relief. The author is not concerned with arraying psychological data for purposes of theorizing, nor is he intent on a technical discussion of a most absorbing field of human interest, but undertakes "to present the assured results of scientific psychology briefly, clearly, dynamically and inspirationally, for the assistance of maturer young people and those adults who are not too old or too wise to learn and to grow." Dr. Tralle is an acknowledged authority in this particular field, and through his books, his lectures at assemblies, conferences, etc.,

has made a magnificent contribution to the cause of religious education and especially to the urgency of a prepared leadership of teachers and preachers. The chapters of the book contain much of those inspirational addresses delivered before crowds of Christian workers—addresses that have rekindled holy enthusiasm and brought to a new light the responsibility and privilege of the ministry of teaching. The book is largely a projection of Dr. Tralle himself, written in an easy, natural manner with numerous personal allusions that give action and intimacy, and interspersed with just enough of his wholesome humor to give vivacity. Best of all, it has back of it the passion of the author for constructive labor in Kingdom building, which not only points the way for the discovery of latent resources *in others* but also inspires to an exalted mission of leadership *of others*. As one reads such chapters as *Personality Factors*, *Subconscious Resources*, *Eyes That See*, and *The Will to Win*, no mediocre view of life's potentialities can be entertained, for in the unfolding perspective of what *might* be done he feels at least the tugging of an inner imperative *to try*. The book is heartily commended "as a safe and effective inoculation against many current psycho-religious fallacies" and as a splendid stimulus for a progressive ministry. J. McKEE ADAMS.

Religion and Morbid Mental States. By H. I. Schou, M.D., Denmark. The Century Company. 217 pp. \$1.25.

The author is a lecturer at Copenhagen University and Head of the Hospital for Mental and Nervous Diseases at Dianalund, Denmark. He is an authority in the field of psychology and neurology, and has given a lifetime to the study of psychopathological cases. Called upon to deliver a series of lectures to a group of priests and ministers, he classifies and discusses various forms of morbid mental states, and undertakes to show how the minister of religion may deal helpfully with such cases.

The most valuable feature of the book is the description of actual cases of dementia and mania which have come under Dr. Schou's personal observation and treatment. Every pastor

will recognize similarities between these cases and some with which he has had to deal. Much light is thrown upon the problem of handling people who are mentally "queer," and the perplexed pastor who has such a case on his hands will be grateful for the scientific insight and the practical suggestions which the author gives.

G. S. DOBBINS.

VIII. STORY AND BIOGRAPHY.

A Casket of Cameos: More Texts that Made History. By F. W. Boreham. The Abingdon Press. 271 pp.

To one who has read any of Dr. Boreham's books this one comes as a new friend that is welcomed because of its kinship to the others. It is the third of a series within the long list of his productions in which the author gives short life sketches of great Christians in the light of the texts that made the turning points in their lives. Dr. Boreham is a master of the English language, with a charming style all his own. He has the artist's imagination and skill in the use of details and the Christian's appreciation of the place of faith in life. He gives twenty-two life sketches in this book. For the preacher they afford delightful reading and rich illustration material.

H. W. TRIBBLE.

BUILDERS OF MODERN INDIA.

Mahatma Gandhi. By R. M. Gray, M.A., and Manilal C. Parekh, B.A. Second Edition. 140 pp.

Rabindranath Tagore. By E. J. Thompson, B.A., M.C., Principal of Wesleyan College, Bankura. 112 pp.

Narayan Vaman Tilak, The Christian Poet of Manharashtra. By J. C. Winslow, M.A. New York, London, Calcutta. The Association Press. 137 pp.

It is a great service on the part of editors and publishers, the placing of these handy little volumes so readily within reach of any who are concerned to know the India of today.

And that India is tremendously worth while our knowing. These "lives" have been written by authors in every way equipped for the task. It is to be hoped that very many will avail themselves of this opportunity. The subjects are of romantic and fascinating interest as well as of primary importance for their leadership and influence in a great era of India's life and history.

Other subjects to be treated in the series include Pandita Ramabai, Mahadev Govind Radane and Raja Ram Mohan Rai.

W. O. CARVER.

IX. MISCELLANEOUS.

China: An Analysis. By Frank J. Goodman. The Johns Hopkins Press, Baltimore, 1926. VIII + 279 pp.

Legal adviser to the new Republic of China in its first days, earlier, if one mistakes not, representative of the United States in China, Dr. Goodman has a splendid background against which to project his analysis of conditions and prospects of China in these days of great upheaval and transition.

It is something of an advantage that the chapters of this book were prepared mainly prior to the more recent agitations in that kalideoscope movement which now characterizes the history-making days in China. There is a calmness, dignity, objectivity in all that here appears that is good. Yet one cannot but feel that its pages lack the thrill of present urgency in the conflict of forces and the confusion of tendencies that make up "current events" in the new-old land where a fourth of the human race are rushed almost blindly along on a flood-tide of adventurous national experience.

If the lectures of 1917 could have been related a bit more vitally to the facts of 1925 it might have helped. But, after all, 1925 is the product of 1917 and before. Most of what we read today is lacking in perspective and in comprehension of view. Hence along with the more excited writing growing out of the

movement it is good to have a competent authority discuss for us such themes as China's Origins, Economics, Philosophy, Politics, etc. There are eight chapters in all. Some would prefer that religion be treated as a separate factor and not included under social order and philosophy.

In common with most writers this author overdoes China's "pacifism." It came over the reviewer while in China that, while never external aggressors, the Chinese have been great scrappers among themselves from the beginning. Dr. Goodman is not quite fair—even when he guards himself—in charging Christianity with no hesitation in resorting to force in its propagation in China. A sharper distinction among the impacts of the West on the East would have helped at this point.

For the thorough student of China the book may bring little beyond a good summary and arrangement of his knowledge. For the great number of intelligent people who have not studied China well this book will be a fine road to understanding that country, now so very engaging both in interest and in concern.

W. O. CARVER.

A New Standard Bible Dictionary. Edited by M. W. Jacobus, D.D., E. E. Nourse, D.D., and A. C. Zenos, D.D. Completely Revised and Enlarged. Funk and Wagnalls Company, New York and London, 1926. 965 pp. \$7.50 net.

This volume is a revision of *A Standard Bible Dictionary* (1909). It is more than a simple revision. As far as possible each article was revised by its author and many articles added. It is as good as any one-volume Bible dictionary on the market. Many articles have exceptional merit, e. g., *Greek Language*, *Excavation and Exploration*, and *Palestine*. It is impossible for any book of this nature with articles by many writers to be free from bias. Whenever conclusions from various facts rest on the decision of the writer, because of the necessity of choice bias inevitably plays its part. Bias is not to be condemned in every case. The book treats of many articles the nature of which give it the character of an encyclopedia.

W. HERSEY DAVIS.